


Central-Blatt and Social Justice

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Greetings to the Diamond Jubilee Convention of the Catholic Central Verein

It was on St. Michael the Archangel's Day, September 29, 1854, that the Presidents of all the Catholic Benevolent Societies, composed of men of German birth or extraction, of the city of Buffalo, N. Y., excepting one, decided to issue an invitation to the other German Catholic Benevolent Societies of the country to form themselves into a Central Organization for the purpose of closer cooperation among Catholics in accordance with the mind and law of the Church, and thus furthering Catholic interests, both temporal and spiritual.

They were years of storm and stress, those early fifties of American history. The successive mighty waves of immigration from Ireland and Germany were beginning to exert a strong influence on the destinies of the country, and consequently roused the suspicions and jealousies of the native-born. This movement of the so-called Know-Nothings culminated in 1856 in the nomination of Millard Fillmore to the Presidency of the United States. The portents that led up to this political move were many and widespread. In Massachusetts convents were searched, and in one case burnt. In Pennsylvania and New York riots and bloodshed occurred, and even in farwestern St. Louis the Know-Nothings threatened the lives of the so-called foreigners.

There was another danger menacing the faith of the German Catholic immigrant—using the word German in its wider, racial sense, including immigrants from Austria and Switzerland as well as those from Germany proper—namely, the constant efforts of the so-called Forty-Eighters, to draw them away from the Church by inducing them to join one or the other of their secret societies.

To counteract this open enmity of the Know-Nothings as well as the secret machinations of the so-called Liberals, Catholic societies were, since 1842, organized in the various cities where German congregations existed.

To bring these Benevolent Societies into closer union was the purpose of the Catholic men of Buffalo in 1854. The Bishop of Buffalo, John Timon, approved of the movement, but advised that, as the proposed Society was to be the work of laymen, they "should not let it appear that any clergymen had a hand in it." The priesthood's participation was to be of an advisory, not administrative nature. And so it was held all through the seventy-five years of the Central Verein's history. The birth year of this

great Catholic Society was 1855, the birthplace Baltimore, the birth itself the adoption of the Constitution and of the official title "Central Verein der Deutschen Römisch-Katholischen Unterstützungsvereine." The new organization chose for its patrons the Holy Family, Jesus, Mary and Joseph.

Under this most sacred and most powerful patronage the Central Verein has pursued its faithful and beneficent course through the storms and vicissitudes of seventy-five years. We cannot in this brief article touch upon all the great and noble things accomplished by its public acts and pronouncements, and far less, the quiet, earnest, genuinely Catholic activities of its widespread membership.

The innumerable acts of mercy and charity performed by the Benevolent Societies composing the grand Central Organization are, for the most part, known to God alone. Many millions of dollars were raised and expended, to comfort the sick, to bury the dead, to console and help the widows and orphans in their tribulations.

But a great national organization of Catholics like the Central Verein cannot evade the duty of "concerning itself with the welfare of the Catholic body and the country at large." One of the first endeavors of this kind was the acceptance, in 1863, of patronage over the Catholic Normal School founded by Dr. Salzmann at St. Francis, Wisconsin.

As early as 1866 the Central Verein discussed ways and means to eliminate the abuses to which immigrants were subjected both on ship-board and after landing in America; but a practical course of action was adopted at Pittsburgh in the following year. In 1868 the organization had representatives in New York and Baltimore, who met German steamers on landing. The outcome of this beneficial movement was the Leo Haus, a hospice for immigrants established in New York in 1887.

The Central Verein was always one of the great champions of the Catholic Parochial School. The resolution adopted by the Cleveland Convention of 1877 declares in favor of "raising the parochial schools to the highest possible standard of perfection."

Great and praiseworthy as these various Catholic and humanitarian efforts were, a higher and broader stage of Catholic activity was attained by the Convention at Toledo in 1886. The so-called "Catholic Day," a general assemblage of German-American Catholics, with addresses and lectures on timely Catholic topics by able speakers, was instituted in connection with the annual meeting of the Central

Verein. The first Catholic Day was held at Chicago in 1887 under the auspices of the Central Verein. After 1889 this institution passed under the control of the Priester-Verein, an association of German Catholic clergymen. The two last "Catholic Days," however, were again sponsored by the Central Verein. Much good for the Church in general as well as for many Catholic individuals was accomplished by these public professions of the faith living within the membership of the organization.

The defense of our parochial school system against attacks from within as well as from without the Catholic camp led to the establishment of State Unions or Leagues of the Societies affiliated with the Central Verein. As the enemy was wont to commingle in an uncalled-for way the school question with the language question, the fight had to be carried on for a time on two fronts: loyalty to America and loyalty to the Church. To men of open mind and generous heart there could never be a doubt as to this two-fold loyalty of German-American Catholics. But it required strenuous efforts to convince the world of what seemed to them a patent fact. The various State Unions have done heroic service in the cause of truth, and their efforts have been crowned with success. That the use of the German tongue has gradually declined in church and school and home is not to be reckoned as a defeat of the Central Verein, but rather as a necessary consequence of its self-chosen though inevitable stand: That Germany was its mother, and America its bride.

"Social Action" was the next great object undertaken by the Central Verein. With the rapid growth of our population the conviction took hold of the leaders of our people that the ever multiplying ills afflicting especially the poor classes were not caused by a lack of natural resources, but rather by the rejection of the true principles of Christian sociology. It was determined by the Central Verein to enter upon a thorough study of the various intricate questions, and to offer a solution to the American people. Social courses have been of regular occurrence for years. The *Central Blatt and Social Justice* was developed from humble beginnings to an honored and highly influential organ of social justice. The Central Bureau itself, with its distinguished Director and able assistants, collecting its magnificent library, sifting the harvest of truth from the multiplicity of opinions, scattering the seed-grains of knowledge and useful facts over an ever widening field, and keeping in touch with every movement for the betterment of religious and social conditions—the Central Bureau, with these and other important activities, was founded, is supported, and is constantly encouraged to attain even greater and higher results by the Central Verein.

One more great attainment of the Central Verein and I have done. The world war, one of the greatest calamities that has ever befallen mankind, did not bring peace even at the declaration of peace. All the fiery passions of men were roused to the highest pitch. The spectres of famine and pestilence

were stalking through the devastated and disorganized countries of Europe. Civilization stood trembling on the brink of ruin. The demons of greed and hatred swayed the hearts of millions and millions, even of Christian people.

Then suddenly came the voice of the Vice Gerent of Christ, calling the nations to peace and reconciliation. Only one Christian nation was left, strong enough, rich enough, and generous to the core, to undertake the work of saving Europe from imminent ruin. Help must come from America, help so great that only America could dream of it. Pope Benedict turned his wistful eyes to America. And to what organization did His Holiness direct his first moving appeal for help? It was to the Catholic Central Verein, then preparing for its 63rd Convention, to be held at Chicago in September, 1919.

This truly paternal letter of Pope Benedict XV opens with a few sentences of highest praise for the Central Verein, and for the loyalty and high sense of duty displayed by the German-American Catholics at all times and especially during the world war; then it proceeds to enjoin the sacred duty of all Catholics to labor in every possible way for the reconciliation of the nations of Christendom, and concludes with a touching appeal to the German Catholics in the United States to come to the aid of their afflicted brethren in Central Europe, by the resumption of commerce and by any other material or moral assistance.

The Holy Father expresses his conviction that not only the German Catholics of America will gladly respond to his appeal, but that all the people of this most generous country, without distinction of race or religion, will support the movement, in recognition of the great services their fellow-citizens of German birth and descent have rendered their country in the course of the war. High praise, indeed, and well merited, too, leading, as it did, to the grandest manifestation of charity in all history.

Such were the fruits of the Central Verein during the seventy-five years of its existence. And its days of noble activity are not over; its life and vigor are renewed with every new year. Its existence seems perennial. The coming twenty-five years will pass one by one; but their end will, we hope and pray, witness the Centennial Celebration of the Central Verein, the oldest Catholic organization of laymen in the United States.

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The Christian doctrine, as presented by the Church and her great theologians, alone holds the correct median between Socialism and Capitalism. For this no better appellation than Solidarity has as yet been found.

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¹⁾ Author, *History of the Archdiocese of St. Louis*, in two volumes. St. Louis, 1929.

²⁾ From an article on "Christian Property-Right," in *Hochland*, Germany's foremost Catholic monthly review.

The Church and Industrial Associations

IV. Catholic, "Christian" and Neutral Unions

The Church's attitude toward unionism, as it concerns her own children, is often most imperfectly understood by Catholics themselves. Nothing, therefore, could well be more important than a careful study of the most vital clause in the great human document which has so appropriately been called, "The Charter of Catholic Unionism."

Written by the Sacred Congregation of the Council to Bishop Liénart of Lille, since created Cardinal, it was given world-wide signification by its assertion in the official publication of the Holy See, the *Acta Apostolicae Sedis*. But apart from this, its principles on labor unionism, which we shall particularly consider here, are universal in their pertinence. The entire document, in fact, is a solemn, final and unquestionable confirmation of what had previously been insisted upon in regard to this great question in the writings of the Sovereign Pontiffs, from Leo XIII to Benedict XV. It remained for Pius XI, through the utterance of the Sacred Congregation, to set the imprint of his own authority upon the selfsame doctrines.

The vital clause to which I have referred is that numbered as Statement VI, which indeed applies alike to labor unions and employers' associations, but which we shall here consider mainly as it affects Catholic trade unionists in all parts of the world. tersely worded, it reads:

VI. It is the desire of the Church that industrial associations, organized by Catholics for Catholics, should be composed of Catholics, although it recognizes that particular circumstances may compel the adoption of a different course.

Repeated in other words, the principle here set forth is that Catholics, whether employers or employees, in forming industrial associations, should confine their membership to Catholics alone, provided that this course is prudently possible. Such, we are told, is at all events the desire and the mind of the Church. No one, surely, can fail to recognize both the wisdom and the circumspection with which this statement has been worded, that the universal principle may be duly stressed, yet full allowance be made for all necessary exceptions to its application.

As for the principle itself, Protestant, Jew and infidel, no less than the most devout Catholic workman, can appreciate its true reasonableness. The most perfect harmony and cooperation, and so the best results, can be obtained only when all those gathered into an association are of one mind and one heart in regard to all the fundamental issues involved. In the great industrial questions this is possible only when all alike are guided by the same moral principles which underly all such problems.

In my first articles of this series I advisedly dwelled at great length upon the intimate and inextricable relation which must always exist between industrial issues and religious principles and teach-

ings. This fact has been expressed in strongest words by the Sovereign Pontiffs when they stress the great truth that economic questions are of necessity also religious questions, since here at every turn we are confronted with problems of justice or the demands of Christian charity. For the Catholic there can be but one solution, and it is that taught him by his Holy Church.

But how can the Catholic laborer or employer hope to persevere in his observance of Catholic principles if he acts in accord and conjunction with others who perhaps either ignore or openly reject the restraints and obligations which his Faith imposes? Will he continue to oppose his own associates on countless issues, or will he simply succumb? Will he become indifferent to what his Holy Church teaches, and perhaps even regardlessly accept what all the others hold?

Surely no one, whatever his own belief, can fail fully to agree with Pope Pius X when, from the true Catholic point of view, he wrote: "those (industrial associations) are to be regarded as worthy of the highest approval, and as best fitted to promote the real and solid utility of their members, which are founded chiefly on the basis of the Catholic religion and openly follow the leadership of the Church." Whence he concludes that "such Catholic associations should be established and favored in every way, certainly in Catholic countries, and in all other places where it appears that through them provisions can be made for the various needs of their members" (*Singulari quadam*).

In other words, the first principle for every Catholic in regard to employers' associations or labor unions must be that a purely Catholic membership is always to be preferred where this is economically feasible.

Acting on this principle, for instance, the Catholic workingmen of Canada began in 1907 to organize along strictly Catholic and national lines. Fourteen years later, in 1921, at the Fourth Canadian Congress of Catholic Trade Unions, they were able to form their Confederation of Catholic Workmen of Canada, thus creating what was to become the directive center of the Canadian national Catholic labor movement. To bring about such results Catholic priests themselves were heroically active in aiding the Catholic labor unionists.

"We well know," wrote Archbishop Guillaume Forbes of Ottawa, in a Pastoral Letter on this subject, "the hidden self-sacrifice and untold generosity that the upkeep of these organizations cost their founders, and it is pleasant for us to give expression to our admiration for and gratitude to these first apostles of the labor question in our day." Catholic unionism was evidently regarded as having proved itself to be feasible for Canada.

But not content with expressions of gratitude and admiration, the Archbishop at once set himself to promote with all his power the Catholic trade union movement in his own Archdiocese. "Not only may people not reasonably place themselves

in opposition to labor organizations which are in accord with the teachings of the Church," he vigorously stated, "it is not permitted even to remain indifferent to them. It is our duty to use all the means in our power to further the success of the Catholic labor movement" (Pastoral Letter, Dec. 25, 1929).

This he sought in the first place to do by encouraging the giving of courses in sociology within the educational institutions of his Archdiocese, conformably with the suggestion of the Sacred Congregation that "in industrial schools and in the other various educational enterprises social instruction be given adapted to the understanding of the young people." Secondly he advocated labor study clubs, especially in the industrial centers, where the Catholic clergy might everywhere actively engage in the teaching of Catholic social doctrine.

Finally, to make all this doctrine practicable, he urged that, so far as possible, contracts should be given out in such a way that the employment would fall to Catholic national labor unions. Priests in particular, religious communities, parish committees and Catholic corporations were to show their preference for the Catholic unions when construction work was to be done or other employment offered, and an example was to be set by them in the payment of just wages.

Here, then, is a living illustration of what is meant by practical Catholicism in the industrial world, in the world of labor and of capital.

The Catholic labor union movement, rendered necessary in Canada as in practically all the European countries by "the alarming progress of Socialist doctrine," was not meant as a reflection upon any neutral labor movement not in itself objectionable. This the Archbishop himself was careful to explain:

"We wish to be well understood on so delicate a question. Far from us be the thought of causing pain to anyone whomsoever, Catholic or non-Catholic. We wish to recognize the merits of labor organizations other than the Catholic Trade Unions, and the advantages that Catholic workmen have been able to derive from them. Nevertheless, if owing to hitherto existing circumstances, our Catholic workmen have joined neutral unions for the betterment of their condition or the solution of passing difficulties, they ought now to understand that their Catholic character will demand that they rally to the Catholic Trade Union Movement in preference to joining any other unions wherever, as in our Diocese, this movement is in active operation" (*Ibid.*).

But while Catholic trade unions are clearly to be acknowledged as the only ideal form of labor unionism for Catholics, we must not fail to notice that the Holy See and the Sacred Congregation, in their utterances upon this subject, make allowances for countries where such unions are not feasible. "It (i. e. the Church) recognizes," says the Sacred Congregation, "that particular circumstances may compel the adoption of a different course."

Writing to the Bishops of the United States on January 6, 1895, Pope Leo XIII, at that early period definitely stated what is still the only and final word that can be spoken upon this subject, whether for the American, the European, or any other Catholic worker. "Catholics," he said, "should preferably associate with other Catholics, *unless necessity compels them to act differently*. That is a very important point for the safeguarding of the Faith." The Sacred Congregation itself quotes these words. And one understanding the situation knows how intense true they are. Experience has taught us.

There are two kinds of non-Catholic unions which the Catholic worker may by "necessity" be "compelled" to join—for such are the strong words which Pope Leo XIII and the Sacred Congregation employ in presenting the only reason which may satisfy for the non-existence of Catholic labor unions in any country. The first class is that known as "Christian unions," implying that their membership is confined not to Catholics alone, but admits those of other Christian denominations as well. The second class we may call the "neutral unions," in the sense that they set no religious limitations to membership, but at the same time are not inimical to the Church. The former we find typically represented in Germany; the latter, in the United States.

Regarding the "Christian" labor unions of Germany, the Holy See expressly decided that they might be "tolerated," which obviously was the most it could possibly say in favor of any non-Catholic association of employers or employees. Truly genuine Catholics in establishing these are fully aware that their organizations do not answer the Catholic ideal, with which they would gladly comply. At the same time German Catholic labor leaders were convinced that under the existing circumstances in Germany Catholic unions could not be economically effective. They consequently sought to combine all Christian workers of their country into one Christian labor movement, which might cooperate, under justifiable conditions, with Socialist unions, but would never accept their principles.

One thing, however, the Holy See demanded of all Catholic workingmen who wished to join such Christian unions. It was that they should become members also of some purely Catholic organization intended to give them the necessary instruction in sound social Catholic principles. *Only with this safeguard assured* would Pope Pius X permit the Catholic workers to join a "Christian," i. e. interdenominational union, forbidding their loyalty to the Catholic Faith from being impugned for doing so.

In the United States quite another situation faced the Catholic workingman. He was not confronted as in Europe, with the vast Socialist labor organizations which by themselves necessitated the formation of at least Christian unions. Neither the American Federation of Labor, nor the once powerful Knights of Labor before it, ever swung over to Socialism. Individual sections of the labor movement might indeed tamper with it, but not the great

ty of organized American labor in the United States. Catholic support was welcomed by it in the battle against Socialism, while Catholic labor leaders always stood out prominently in the national movement.

For these very reasons the question of purely Catholic, or even "Christian" trade unions, never arose in the United States, much less was such unionism ever urged by any member of the Hierarchy. The words of the Holy See to the Bishops of the country had stated indeed most definitely that here too preference should be given to Catholic unions, but only if necessity did not compel Catholics to act otherwise. That necessity has evidently been presumed to exist. The danger, namely, in the formation of Catholic trade unions would be the disruption and weakening of the entire labor union movement, and the isolation of the Catholic element.

Unfortunately American labor unionists of the Catholic Faith have sadly lacked the training in Catholic social principles which the Church insists upon, which they so greatly needed, and so greatly need today. Moreover non-Catholic unions often failed to meet the conditions placed by Pope Pius X when he insists that: "to be fit for Catholic members they must refrain from all methods and acts out of harmony with the doctrines and commands of the Church or of legitimate sacred authority, and their writings, utterances and doings must in this respect contain nothing reprehensible." Such was the strict direction given in the important Letter of the German Hierarchy, written in 1912, regarding the Christian unions, and imposing on the Bishops the sacred duty "to observe carefully how these societies are conducted and to see that Catholics take no harm from intercourse with them."

Catholic trade unionists, therefore, must realize how intimately their trade union affiliations and activities are a most minute concern of the Bishops and the Church. Above all they must be prepared to defend Catholic social principles wherever questions of justice or of charity arise. For this careful instruction and reading is necessary. Statements made by Catholic trade unionists have not seldom been such as might well make angels weep. Catholic employers, needless to say, have not been any better prepared to uphold the Catholic argument or even set forth the Catholic viewpoint in their own organizations.

Clearly it is imperative that this situation must be remedied. No one can say to what extreme issues it may lead when on some occasion the Church, through her representatives, will be obliged firmly to interfere at a critical moment. There are so-called Catholic trade unionists, as there are so-called Catholic employers today who would even question the right of Bishops and clergy to interfere—that is their word—in trade union matters or in the issues concerning employers' association. Such men hardly deserve to be called Catholics at all. Their loyalty is not to their Church but to their trade union or their employers' association. What is to prevent them from breaking away en-

tirely when their choice must be made between God and their organization on the great issues of justice and charity in industry, where the Church alone has a right to decide with finality?

Apparently we have not yet awakened to the need for Catholic social education for both the Catholic employer and the Catholic workingman. Such education, conveyed in a systematic way, was made an absolute condition by the Holy See for the Catholic workmen of Germany if they desired to join a Christian labor union. Are we to imagine that American workers or employers are more immune to modern errors or better instructed in social Catholicism than their German brethren, so that they can join organizations even much further removed from the Catholic ideal and suffer no harm? It would be folly to think so!

But it is not the Catholic worker or the Catholic employer alone who are to blame for such a deplorable condition. The question is: "What opportunities have been offered them? What has been done for them?" or still more pertinently: "What is it that the Holy See bids us do for them?" That is a question I hope to touch upon in another article of this series.

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Inside the Hopeless Gates

Recent happenings have focused public attention on certain matters which the average law-abiding citizen prefers to ignore. We refer to the desperate prison riots that have simultaneously occurred in various parts of the country and the awful catastrophe that has shed a lurid light on conditions prevailing in our penal institutions. One of our Catholic weeklies, not given to exaggeration, bluntly states: "Overcrowded and unsanitary cells are earmarks of the nation's prison system."

Now, whatever may be the nature of social evils and abuses, they can grow to menacing proportions and perpetuate themselves only through the indifference and apathy of the citizens. The public cannot absolve itself of responsibility in this respect. If the machinery of the law does not work as it ought to, the fault lies ultimately with society, for both the administration of justice and the treatment of the condemned criminal very accurately reflect public sentiment and opinion. If there is undue coddling of the prisoner, this will finally have to be traced to mawkish sentimentality on the part of society; if, on the other hand, the prison population is treated with inhuman harshness, in this again we see mirrored the attitude of society toward crime. For all the agents and representatives of organized society react subtly to the spirit that pervades the body politic. Just at present a spirit of vindictiveness seems to assert itself and unfavorably influence criminal procedure and the treatment of the convicted offender. It is not surprising, then, that our prisons become seething caldrons of anti-social sentiment and downright hatred of the law.

Let us remember that those who combat lawlessness must themselves be absolutely free from lawlessness in the methods which they use in the crusade against crime. Justice must be administered with hands that are clean of every species of injustice; otherwise respect for law and order is undermined and the struggle between the forces of law and the forces of lawlessness turns into a mere game. The cause of justice can never be benefited by injustice in any form. The administration of justice must maintain itself on a high level and never degenerate into mere social revenge visited on the transgressor. To trample on the rights of the prisoner is not calculated to inspire him with respect for the rights of others. To deal with him in a lawless fashion is not likely to cure his own lawlessness. On the contrary, it will only serve to reinforce his anti-social mentality and lend to it an apparent justification. These are matters for the public to ponder.

It is true the present crime wave has rendered society impatient with the criminal. Out of this impatience a clamorous demand for speedy and drastic punishment has grown. But there is another side to this question. Although we do not belong to those who can see in the criminal only an unfortunate victim of unfavorable environment, we nevertheless hold that social conditions frequently are responsible for crime. When crime becomes prevalent, there is something wrong in the social body where it can breed to such an abnormal extent. A crime wave is a pathological condition, a symptom of a deep-rooted social disease. We are justified in saying that society in a large measure is responsible for existing criminality. If this is so, then it might turn some of its indignation against itself instead of the criminal and examine its conscience with regard to this matter.

The idea that society in some manner and to some extent is itself guilty is strongly brought home to us by the fact that society is the chief sufferer from the prevalence of delinquency. Here some higher justice, some cosmic retribution manifests itself. Society is punished severely for the crime which it fosters through negligence and by allowing social conditions that are conducive to criminality. The enormous cost of crime, which falls heavily on the shoulders of society, should give us pause and make us reflect. It is well enough to insist on a speedy and severe punishment of the criminal; but it might be more profitable to inquire into the causes of crime and to remove them as much as possible. Of course, it is utopian to imagine that crime could be stamped out entirely, but a healthy society will not be swamped by crime and be able to cope with the crime situation. Nor will it be unduly burdened with expenses incurred in the punishment of crime and its prisons will not be overcrowded. Where such conditions occur society cannot escape all responsibility.

It is not our intention to make a complete study of the crime problem. We merely wish to suggest lines of thought that might profitably be pursued in

reference to this subject. Also we would like to puncture the smug complacency of those who love to think that such a sordid thing as crime need not concern them and that the condemned felon is unworthy of their sympathy. Such people have, indeed, a very inadequate idea of Christian charity. Christian charity does not stop at the prison door. Care for the inmates of penal institutions has always been regarded as a very meritorious form of genuine charity. If Christian charity had been more active in inspecting prison conditions, many things that have recently been spread over the front pages of our dailies in screaming headlines might not have happened. It is time that Christian charity in a more effective manner take cognizance of that unhappy population that lives within the hopelessly high walls. Those who have been shut in within high walls are most likely to be forgotten by their fellow men. It is a terrible thing to leave them entirely to the merciless machinery of the law. It is the noble office of Christian charity to protect them against the rigors of excessive justice and against the proverbial inhumanity of man toward man. The eye of the public must keep sympathetic watch over those that live behind prison bars because it is a dangerous thing to give one human being uncontrolled power over another.

It is an accepted theory now that punishment should be corrective. The purpose of incarceration is not merely to restrain the prisoner temporarily but also to reform him. When after a period of detention he is again restored to liberty, he should go forth a different man and as a result of his punishment become a useful citizen. Reformation by means of punishment is the idea that dominates modern criminal procedure. The idea was anticipated as early as 1703 by Pope Clement XI, who had an inscription placed over the entrance to the famous penitentiary San Michele in Rome which read: "*Parum est coercere improbos poena, nisi probos efficias disciplina.*"

That is the ideal. The actuality, however, falls far short of this ideal. Professor F. Paulsen describes the actual situation in the following words: "A system that enables thousands of professional criminals to commit the same crimes over and over again, which, with the assistance of an army of police officers, captures them each time, grants them long and tedious trials, convicts them after endless sessions and at great expense, and finally imprisons them for a few months or years, only to release them again at the expiration of their terms for a few months, permitting them to take up their calling where they left off, and to propagate their kind—such a system, I say, can hardly be designated as a satisfactory institution for the protection of society against crime."¹) Thus crime increases. The old criminals remain true to their profession and new ones are continually added. Punishment as it is administered in our days, does not prove to be reformatory. It is not a regenerating agency.

1) Paulsen, F. A. System of Ethics. New York, 1899.

does not redeem the criminal from his vicious tendencies. It does not truly rehabilitate him. In other words, it has no truly moral effects. Plainly, then, modern society is not successful in dealing with the criminal element. We ask ourselves: What is the cause of this failure?

The process by which the restoration of the criminal is to be effected is his re-education. Now, the present-day confusion with regard to educational theory also adversely affects the re-education of the delinquent, which presents far more difficult tasks than the education of the normal individual. Another reason of failure is the lack of individualized treatment. Criminals are individuals and as such they must be treated. To treat them all alike is absurd. The treatment of the prisoner must be based on a sound psychology or it will remain ineffective. Moreover, if the criminal is to be re-educated he must be entrusted to men of high intellectual and moral standing. If our schools are staffed by well-trained teachers, the same ought to hold good of our prisons. How otherwise can they become truly educational institutions?

To transform the prison into an educative agency three things are necessary: elevating human contacts, work and religion. The habitual environment of the prisoner affords few, if any, ennobling human contacts. On the whole, he is surrounded by a brutality that drags him down still further. His fellow prisoners certainly exercise no beneficent influence. "For the accidental criminal," says Dr. Paulsen, "who violates the law in consequence of poverty, opportunity, temptation, or ignorance of the law, the prison often becomes a school for crime. Here, in the company of old and experienced criminals, he loses his reverence for custom and law, he forms acquaintances who afterward cling to him and initiate him into all kinds of crimes; he loses his self-respect, his civil honor, and his ability to make an honest living. In this way his ability to resist crime is weakened on all sides; he begins to develop into an habitual criminal."²) This view is confirmed by Father Francis J. Lane, Catholic Chaplain at the Elmira, N. Y., Reformatory, who writes: "We sometimes hear it said that if a lad is not a criminal when he goes to prison, he certainly is when he comes out; that we are making more criminals than we are curing, and I wonder if this is not in some respects true."³) As a rule not much in the way of uplifting influences proceeds from the prison personnel. Anent this subject we quote the words of another Prison Chaplain: "The officers and supervisors of our prisons should be men of the highest quality from every point of view. . . . Need we wonder at the miscarriage of the aims of imprisonment when we study the kind of men who rule the various departments of our penitentiaries?"⁴)

Next to the Grace of God work is the most powerful redemptive agency in the world. Idleness has never yet regenerated anybody. Appropriate work

must be found for the prisoner since it is the sovereign remedy for criminal inclinations. Through work the criminal will again grow to the full stature of a man and regain the lost sense of human dignity. It will also fit him to take again his place among his fellowmen when released. Prison work, since it has the character of a penalty, may be hard and trying, but must not degenerate into useless drudgery or inhuman exertion.

Naturally, we assign a foremost place to religion in the redemption of the criminal. Like the school, the prison must be pervaded by a thoroughly religious atmosphere. Permanent reform cannot be accomplished without the help of religion.

The prison should mean education through rational punishment. The prison terms should not be unduly long, for a long term kills hope and renders desperate. Hope must ever be kept alive in the breast of the prisoner and his self-respect must not be crushed. Work and religion will build up his moral character and again render him fit for the rights and duties of citizenship. If our prisons are reorganized along the suggested lines and supplemented by a well articulated system of probation, and above all if they are not allowed to become a playground of sordid politics, an improvement in the crime situation may be expected.

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The British Labor Party and the Catholic Schools

A brief resumé of state-aided education may perhaps help to a clearer understanding of the present position. Prior to 1833 the education of children was purely voluntary. It was in the hands of the parents and the schools selected by them, or the schools established by two great Protestant Associations, The National Society and the British and Foreign School Society, and was entirely unaided by public money. In that year the government granted £20,000 (100,000 dollars) to be administered by these two societies, in order to combat the ignorance and degradation of the children of the nation. In 1847 the Catholic Poor School Committee received a share of the grant. Two years later there were about fifty schools receiving help and under inspection. In addition there were a number of Catholic schools, maintained by Religious Orders, and these as well as the former class increased in number so that by the year 1870 there were about 350 Catholic Elementary schools.

In 1868 it was publicly recognized that the standard of elementary education in England was lower than that of any other considerable European country. The public conscience was aroused until eventually the matter was taken up by Parliament, and in 1870 the first Education Act was passed. This Act required all children between the ages of 5 and 11 to attend school, unless they were receiving satisfactory education elsewhere; schools were to be

²) L. c.

³) *The Echo*, Buffalo.

⁴) Geisert, Henry A. *The Criminal*. B. Herder Book Co., St. Louis, 1930, p. 299.

built out of public funds, not to supplant but to supplement schools built under the voluntary system. These schools were governed and controlled by "Boards" whose members were elected by the ratepayers. It was the duty of the "Board" to provide, equip and staff the schools and to organize and supervise primary education in the area. All this work was to be done in accordance with instructions issued by the National Education Authority. After six years of this system, compulsory attendance at school was enforced. School Attendance Officers were appointed to enquire into absence from school, but Local Authorities had the option of applying the law leniently or with the utmost rigor. In 1891 the payment of school fees was abolished, so we reach at last the institution of free primary education.

It will be noted that the establishment of Board schools, with aid from the state and rates, placed the Voluntary schools at a great disadvantage. The Authority responsible for a Board school had power to call on the local rates and consequently was able to maintain "a steady raising of the standard of efficiency with respect to buildings, equipment, salaries and educational attainments." It must also be noted that the policy of the Board of Education was to encourage the setting up of a Board school, when school accommodation was reported as inadequate, and to discourage the continuance of the Voluntary schools.

Parochial and National schools were taken over by the Local Authorities, until at the beginning of the present century only a few religious denominations continued the struggle to build and maintain their own schools. It stands to our credit that in no single instance has a Catholic school been handed over. One clause in the 1870 Act, known as the Cowper Temple clause, lays down "no Catechism or religious formulary of any denomination" may be taught. It is because Catholics are convinced that definite religious teaching, in a suitable atmosphere, is essential to true education that they have refused to sell their convictions for monetary gain. It is estimated that between the years 1870 and 1902 Catholics spent at least £4,000,000 (20 million dollars) on school buildings; a considerable saving of state and local funds.

The passing of the 1902 Act (the result of ceaseless agitation on the part of Voluntary school supporters) brought a certain amount of relief to Catholics. As a consequence of this Act any Voluntary school, proved to be efficient, and accepting ratepayers' representatives on its committee of management, could receive a "grant in aid" from public funds. Voluntary schools could now receive funds for the payment of teachers' salaries and for equipment, but they still had (and have) to build and maintain the schools.

The Education Act of 1918—The Fisher Act—is another step forward in the progress of State Education. Local Authorities are now **REQUIRED** to make provision for Secondary education and to provide the same for all promising pupils leaving the

primary schools. The "half-time" system was abolished (hitherto children might work in the morning and attend school in the afternoon, one week, and vice versa the next week), and the school leaving age was placed at the end of the school term which the age of 14 years was attained.

In spite of all difficulties Catholics have loyally carried out the compromise of the 1902 Act. This word compromise is used advisedly because we have never considered the Act as a settlement of our just claims. The standard of education in Catholic schools is admitted by all to be very high. The San Board of Education Inspectors visit provided at non-provided schools. But owing to post-war conditions the strain has become unbearable. With the growth of Catholicism in the country and the expansion of urban areas a large number of Catholic schools have been built during the past ten years. The cost of school buildings has increased enormously since the passing of the 1902 Act. Owing to the increased building costs a 300% increase is no unusual figure. Where previously a school could be built at approximately £8 per place, it now costs about £35 per place. In other words, to build a school for 200 children in 1902 would cost about £1,600 (\$8,000), the cost today would be nearly £5,000 (\$25,000). It has been necessary, quite recently, to build Catholic schools to accommodate 500 and in some instances 600 children. The financial strain on Catholics may be imagined. In addition to new schools, a number of Catholic schools stand condemned as unsuitable by the Board of Education, and unless these are replaced or reconstructed there is danger of the "grant in aid" being lost.

Catholics are among the poor of the country; a vast majority are of the working class, and there is a constant appeal for funds to build and maintain Catholic schools is equivalent to a levy on the wages of Catholic workers. It is an obvious injustice, though not fully realized, that Catholics are compelled to pay, through the rates levied by Local Authorities, for the building of Provided schools and at the same time have to pay out of their own pockets for their own schools. As a matter of simple fact, it is a case of paying twice over. The Catholic contributes, by his payment of the Education Rate, to the building of Provided schools, but there is no assistance, from public funds, towards the building of Catholic schools.

The position is further aggravated by a proposed change in Primary education. A commission was appointed by the Board of Education "To consider and report upon the organization, objective and curriculum of courses of study suitable for children who will remain in full-time attendance at schools other than Secondary schools, up to the age of 15 regard being had on the one hand to the requirements of a good general education and the desirability of providing a reasonable variety of curriculum, etc." The commission, which sat from May 1924, to October, 1926, published certain recommendations in a Report, which has since taken the name "The Hadow Report" from the Chairman of the Commission, Sir Henry Hadow. This Report

suggests a number of striking changes in primary education, as may be seen from the following:

1. That primary education should be regarded as ending at the age of 11 plus and that all children should then go forward to some form of post-primary education.

2. That this second stage should as far as possible be organized as a single whole within which there should be a variety of types.

3. That legislation should be passed fixing as from the year 1932 the age of 15 years as that to which attendance at school should be obligatory.

The Board of Education appears to have accepted the recommendations of the Hadow Commission, because in May, 1928, a Circular No. 1397 was issued to all Education Authorities, embodying the suggestions outlined above. It will readily be observed that these changes (and already some authorities are carrying them into effect) will mean further expenditure. The extension of the school-leaving age will necessitate more class-rooms and buildings. A subsequent Circular No. 1404 has sanctioned grants from public funds to Provided schools for reconstruction purposes, but no mention is made of assistance for the non-Provided schools.

Smarting under these injustices, and crippled by the financial burden, the Catholics of England initiated a public campaign, designed to draw public attention to the unfairness of the treatment meted out to them. The Hierarchy at their Annual Low Week Meeting in 1927, reaffirmed the following declaration:

"The Bishops at their Annual Meeting had again under review the present position of non-provided schools. They affirmed once more their conviction that the actual conditions were in no way contemplated when the compromise of the 1902 Act was arrived at; and that these conditions now constitute a burden which is beyond the strength of the supporters of those schools to bear."

The Bishops also laid down two principles which, in their opinion, are essential to a just and lasting settlement of this urgent question:

1. That to all parents there should be open some liberty of choice of school, such as at present belongs only to the wealthier classes; and that liberty of this kind is possible only in the system of Voluntary schools, whether primary or Secondary, be maintained and extended. Any weakening of the Voluntary system means inevitably a further lessening, in the case of poor parents, of the very limited freedom of choice of school which they still possess.

2. That precisely the same facilities of education should be given to those who regard definite religious teaching as an essential part of education as to those who attach no importance to teaching of that character.

The campaign, ably led by His Grace the Archbishop of Liverpool, Most Rev. Dr. Downey, attracted considerable attention, coming, as it did, immediately prior to the General Election of 1929. In addition to public meetings all over the country, there was a great deal of quiet propaganda on the subject. Almost every candidate for Parliament was questioned regarding his attitude to the Catholic claims, but whilst a large number of Labor candidates gave favorable replies, the official reply of the British Labor Party was somewhat ambiguous. The official statement was as follows:

"If the Labor Party is returned to power, a Conference of all the parties who agreed to the 1902 settlement will be called together. At that Conference an attempt will be made to come to some fresh agreement and in the light

of such agreement the Labor Party will initiate legislation to carry same into effect."

The Labor Party, although it does not hold a majority of the members of the House of Commons, assumed the reins of government, and in view of the promises made by Labor members, hopes of assistance ran fairly high.

T. LEYLAND, J. P.
Preston, England,
Organizing Secretary,
Catholic Social Guild

(To be concluded)

"Unarmed" on the Western Front (Concluded)

"The while the terrible battle roared, flamed, raged in the North Verdun sector, the silence of death reigned on the South Côte and its slopes. What was the significance of this strange quiet? A glance into the protecting forests and barricades would have shown that the troops were by no means idle, but feverishly active; that now, after the first boundless confusion, a semblance of order was being injected into the columns and batteries of the completely surprised opponent, harrassed by orders and counterorders; Castelnau's interference made itself felt! . . ."

And now to the wounded and to the men storming enemy positions! Father Menke displays true dramatic power in describing these scenes. "Blood flowed on the moist stone floor. The surgeon had removed his coat, his arms were reddened with blood. He cut away entire parts of uniforms from the bodies of the groaning and whimpering wounded to lay bare the wounds that he might cleanse and bandage them. The warriors, exhausted by severe loss of blood, trembled frightfully in the bitter cold. Some grew delirious, their moist, fever-glowing eyes wandering back and forth, restless, flickering. As priest I must perform my arduous task. Deeply stirring scenes occurred. Ofttimes dying men sought my hand with the last remnants of their strength—frequently their eyes were already glazed in death—and held it with frantic effort until, at the final mild tremor, the soul departed the body. . . ."

"Yonder lies a poor reservist shot in the head. Blood runs down his deathly pale forehead and into his glazing eyes. His wedding ring gleams on his finger. He is raving, delirious. I impart the last rites. Suddenly he struggles to rise and calls: 'Captain! Captain!' With a hoarse voice he shouts: 'Forward! Forward!' Then, sinking backward, he murmurs quietly: 'Poor Thecla! Poor children!'"

"The day of the battle at Ville-en-Woevre I came to know what a storm attack over an open field against rifle or, worse still, machine-gun fire means. It is a thing of unprecedented frightfulness, unspeakably hard, an act of near-insanity. The soldier hurls himself against whining bullets and whistling shells to save his life. Death dancing about him on all sides lashes him onward. The hostile steel barrels draw him, like the hypnotizing gaze of the serpent does the fluttering bird, with magic power to the shore beyond, the saving-destroying shore.

"The heroism of these brave men is not minimized by their helplessness. At that time I realized first, and ever since the conviction continues to loom, in gigantic proportions, before my gaze: The most brilliant politician, the most ingenious statesman, the most famous General—all must bow in reverence to the common soldier who, anywhere at the front, storming an enemy position, exposed his unprotected breast to death.

"... After the storming of Ville-en-Woevre by the twenty-fifth regiment the Bavarian Relief Division suddenly entered Hennemont. I mingled with the soldiers in order to probe the psychology of these men, marked by fate, of whom all too many were separated only by minutes, by a few steps, a short run, from the bloody scaffold of the battlefield. . . . They were utterly preoccupied with themselves and wished to be let alone and undisturbed. Not a word was spoken. Among themselves, too, they observed silence. Deep seriousness was written in their faces and evident disquiet in their eyes, which looked bloodshot. They heard the gruesome concert of the drum fire round about—their own dirge! Now and again they cast shy glances at the field, on which disaster was being hatched, extending to the right past Ville-en-Woevre against the gloomy yew forests, heavy with doom, of Hermeville, Manheulles and Haudiomont. One of them nervously fingered his billfold, took from it a photograph, kissed it and hid it against his breast, over his heart. Another tried to write a few last lines hurriedly, on his knee. He did not finish. Shouts resounded, orders, signals. Officers hastened through the ranks.

"The charge began.

"The world war has placed a crown of flames on the serpent-haired Gorgon's head, which turns beholders to stone, of 'mechanized' European civilization. Notwithstanding supreme manifestations of organizing intelligence and millions of examples of personal heroism it was naught but soulless, mechanical mass murder.

"Death, near enough to be touched, grinned at the soldiers. Lashed on by the most severe orders they were forced, in spite of all previous failures, again and again to charge over the corpses of their comrades. The lot of the wounded was more terrible than that of the slain. Many could not be transported back because of the unceasing firing. Their cries and groans could be heard all day and all night. Why was some sort of an agreement not reached, at least after a battle, that would have permitted the bodies to be borne away? Nothing revealed the unprecedented degeneration of the world war as plainly as the circumstance that, in contrast to practice in former wars, this most elementary demand of humanity was almost wholly ignored—was necessarily ignored by reason of the unlimited extent of the war as to place and time, by reason of its undissoluble entanglement and above all of its heartless mechanization.

"On Pintheville's field of blood five Frenchmen lay in a circle. The shell-hole next to them and blue tinted splinters of iron showed they had been torn

to pieces by the same shell. In their midst the arm of a sixth soldier stuck out of the earth, the body having sunk into the deep clay of the Woevre. The ghastly arm seemed to grow out of the grave and with its yellow mummy's hand, was raised above all the dead as though to emphasize a frightful indictment, a terrible threat, a mighty oath. . . .

"The din of battle, carried over to us (from Haudiomont-Champlon) was indescribable. The air was incessantly being shredded by entire sheaves of missiles, and was literally filled with hissing, whistling, zipping bullets. The rough barking and iron rattling of countless machine guns awakened a horrible echo on the nearby walls of the Côte. Insane artillery fire rolled from North to South in a single, hellish circle. The earth trembled as during a terrible quake, it seemed as though everything living was to be enveloped and destroyed by the flaming breath of war. . . .

"Evening came, followed by an unspeakably dismal night. The firing grew heavier from moment to moment, spreading over the entire intermediate terrain. Our dark dungeon quivered with ever more violent tremors under the impact of the heavy shells falling in our immediate neighborhood. The entire Côte burned and trembled, flared and flamed in the jagged light of the countless flashes from the mouths of guns, dancing about the heights in a speed-mad whirl. From the north a storming sea of fire roared. Hellborn shudders and hellborn terror filled the night and the trembling soul. I had the Sacred Host with me. The darksome dugout became a catacomb. It was filled with martyrs of duty, with torn bodies that had just been carried in from the bloody arena, from the mighty amphitheatre of Verdun, in whose black-draped triumphal lodge grinning Death was enthroned, and on whose wide fluted benches the whole of hell applauded. . . .

"Among all the wounded there was not one who declined the priest's ministrations; on the contrary everyone ardently longed for them. How happy was when my presence caused a gentle smile to creep into features distorted by pain, a last brightening into eyes breaking in death! In this horrible hour I came to realize clearly what treasures the Catholic Church possesses in her Sacraments and sacramentals. Words alone do not suffice in such situations. All too frequently they are swallowed up by the tumult of battle or not understood in the agony and anguish of death. What a comfort for the priest if in such cases he holds in his hands visible, benediction-conveying, consoling, strengthening and cleansing symbols, by means of which he is enabled to seize the soul escaping in the death agony and to lend it wings for the flight into eternity!

"The days of the conflict at Manheulles caused me to realize fully the inadequacy of but one chaplain to a brigade. The living clamored for him; two regiments of them along a far-flung front; the wounded needed him, at numerous first aid stations; collection points, and in the field hospitals; he must give himself also to the dead, who lay everywhere. . . .

"Between Hennemont and Ville-en-Woevre

witnessed a tragic scene. I was conversing with a soldier when a French howitzer shell whizzed towards us and struck some fifty feet away. . . I fled into a nearby shellhole and viewed the horrible drama enacted before my eyes. Shells encircled their victims on all sides, like famished, blood-lusting wolves. There was no chance for escape. Now—a cruel blow striking in the midst of the column, a stream of fire. Horses and horsemen were whirled through the air in a tall cloud of dirt and dust. The horses, mad with fear, shied and jumped aside, reared and bucked. Some tore loose and raced across the field in wild flight. Another shell struck—ferocious fancy quickly sketched the same terrible picture before terrified eyes, but—thank God, everything remained quiet, the shell was a dud. Then the French gunner turned his piece and looked for other prey.”

After the battle the burial of the dead was undertaken. The scene: the beautiful park of the old castle Hannoncelles. Father Menke was able to celebrate Mass, for the first time since the attack, in the beautiful chapel of the castle. It was Passion time. He seized upon this circumstance and delivered the following sermon to his Rhenish reverends:

“One may call what is happening over in the vale of Mount Olivet a drama, portraying how a soul engaged in terrible but victorious struggle with the thought of death. Is this drama not reenacted daily in countless human hearts, seeking happiness, tortured by sorrow? Is it not repeated a million times in the gruesome tragedy of war? Even the Son of God was not spared this struggle. There, in the dark grove, under the gloomy olive trees, a heart begins to fear. He, from whose mouth no complaint ever came; Who said to His own: Be not solicitous, all the hairs of your head are numbered; not one falls to earth without the will of your Heavenly Father; He, who walked upright and with firm tread through the ranks of all of His enemies—He begins to fear! His dread rises from His breast in deep sighs; He complains: ‘My soul is sorrowful even unto death!’

“If man must enter the gloomy grove of suffering, when the terrors of death encompass him, night and loneliness surround him and the shadows, ever more dense, settle about him, then the quivering heart has a right to the Gethsemane complaint even as had the Son of God, Who complained, truly complained, stirringly complained—but Who does not stop at complaints, but rather proceeds in the sublime drama of our redemption: ‘Going a little farther He fell upon His face, praying.’

“Thus too human complaint may raise its mournful voice at the gateway to the garden of suffering; but it may not remain there long; something more must be done: it must advance to redeeming action. This redeeming action is—prayer, the prayer of the Son of God: ‘My Father, if it be possible, let this chalice pass from Me.’

“‘If it be possible.’ He knows His petition may not be a childishly stubborn demand, may not imply a tearing up of higher, divine plans for human sal-

vation; therefore He adds in infinite humility: ‘Nevertheless, not as I will, but as Thou wilt.’

“Let this chalice pass from Me!—How many a one has cried it impetuously under the stress of woe and yet was not heard! How many a warrior has prayed it with burning devotion when forced to fall in line for the charge, to advance against death-spewing machine guns, or to hold out under terrific artillery fire,—and yet the bullet struck him, and yet a bursting shell rent him to shreds along with all his hopes and wishes! Their fate was not different from that of the Lord in the Garden of Olives. He, too, must drink the bitter chalice to the dregs—in spite of the thrice repeated genuflection, His thrice repeated pleading! However, He recognized the will of His Heavenly Father, bowed to it, and that was His own redemption; that strengthened and consoled Him. His heart, that had beat so stormily but a moment since and had driven the bloody sweat of fear from His pores, of a sudden grew calm and quiet. And as once, during the most terrible storm, he had calmly and majestically arisen from slumber and commanded the surging waves, so He now walked to His Apostles and said to them: ‘Sleep ye now and take your rest, behold, the hour is at hand. Rise, let us go!’ Sleep now and rest, ye cares and desires, ye hopes and fears, ye torturing thoughts of homecoming, of wife and child, of life, of wounds and death! Sleep now and take your rest! We have surrendered wholly and without recourse to God, our heart is calm and quiet. Courageously we await His command: Arise! Let us go!”

Further the author describes beautiful phases of war at the front in a chapter: “Verdun’s Heaven”, then the fighting before Toul, religious services in the forest, the bombardment of Apremont, and the battle in the Bois-Brulé (Burnt Forest). Let us listen to this eye witness who is also an experienced observer:

“There is nothing more gruesome than heavy mine-firing in the Bois Brulé. During it the unfortunate woods became a volcano, a crater of hell. Torn earth and crushed stone spurted aloft like black pillars of water, destroying without trace miserable remnants of trees and hundredfold dismembered bodies as in a terrible mortar. It might have seemed as if a giant’s fist had grasped and was shaking the entire mountain and causing it to quake in its very foundation. The stoutest dugouts and deepest trenches and passages quivered and seemed about to cave in under the terrific impact of the falling fiery clubs. Carbide lamps and candles were extinguished by the fearful breath of the horrible explosions. Lime dust, earth, splinters of stone burst from the walls and sprang into one’s eyes. The soldier, however, who felt the danger approaching, gritted his teeth and silently grabbed pick or spade, to dig himself out again quickly if he should be buried. Bombardment at night presented a gruesomely beautiful, demoniac sight. Then one saw the large, medium and small mines soaring along their course of death, dragging their fiery tail, the burning fuse, behind. . .

"The French rifle grenade, a miniature grenade, set on the muzzle and fired by the rifle bullet, caused us no small damage. Its advantage lay in the accuracy of aim which it made possible. It could readily be recognized by the uncanny, drawn-out hissing sound it made. . . .

"To these arms must be added the old style hand-bombs and egg-hand-grenades, great numbers of which lay about as duds in the Bois Brulé. These types were soon replaced by the newer hand grenades of which every trench guard carried a number hooked to his belt and which were kept in readiness behind every rampart. . . . Shells and mines occasionally also poured gases into the trenches. A gas mine, flung into the trench called "Saar Valley", destroyed an entire group of German soldiers with its deadly fumes. Therefore an indispensable part of front equipment was the gas mask, fitted frequently and tested over and over again. One of the strangest products of trench warfare was the so-called giant snake, which one day crawled from the French lines toward ours. The strange monster, with its massive head and its long hose-like body, filled with explosives, was intended to force a path through the barbed-wire entanglements and in other ways to wreak as much destruction as possible. This one serpent was the only one they sent out. A courageous man grabbed it at the neck and cut its spinal cord—the fuse. . . .

"At various points on the western front friend and foe could shake hands—and did so. They came to 'fraternize' with each other, conversed with each other by means of words and signs, and soon began a lively trade by barter. The German commonly requested 'pain' and tinned meats, the Frenchman tobacco and cigars. The men threw the articles they exchanged to within reach of each other. It is related that in the Priests' Forest German and French outposts stood guard under the same tree, lit their pipes and cigarettes from the same match and even loaned and borrowed saws and axes, until suddenly the good-natured provincials were replaced by regulars and the Joffre offensive transformed the idyllic position into a witches' cauldron. . . ."

The reader experiences the rigors of winter warfare at the front also. "Up yonder on the Côte," Father Menke writes, "on the mountain top, under snow-laden and ice-armored trees, exposed to the cutting East wind, sharp as a knife, in the grip of most bitter cold, my brave Rhinelanders, with their profound, indestructible, allconquering piety, erected at that time a monument, greater and nobler than which can scarce be conceived. Tortured by hunger, over-fatigued with work, quivering with the cold, they stood again and again in the encampments "East", "St. George", and "Anhalt" before the snow and ice encrusted little chapels. They dared not keep their helmets on their heads; white hoarfrost covered hair and beards. They did not fail to kneel down in the deep snow. At Holy Communion one saw them removing their gloves, fold their hands, twisted by frost, and approach the

Lord's Table in deepest devotion. Truly touching was the sight of the reservists who remained for quite a while after Holy Mass out in the open before the chapel in snow and ice, making their Act of Thanksgiving as they were accustomed to do from childhood. . . .

"What happened in the frightful war winter of 1916-17 at the places where we held divine service in the Apremont forest was free from all traces of religious emotionalism or romantic sentimentalism; it was a revelation of a truly heroic piety, of performance of duty in the highest degree. It was a warm geyser of religious fervor, gushing from the depths of the human heart, a fervor that was never chilled by the winter's ice."

Let us present a sad episode from the experience of our chaplain: "Our patrol once brought in the corpse of a young volunteer, Zelesny. Machine gun bullets had torn his chest. He had graduated and had intended to take up the study of theology. War led him into the field, to his death. On furlough later, I called on his relatives in Gelsenkirchen. It seemed impossible to console them. The father, a miner, complained: 'He was the oldest of twelve. We are poor. We have sacrificed everything for him, have stinted ourselves in food to permit him to study, hoping some day to see him as a priest at the altar of God. What we cannot understand is that, knowing our condition, he nevertheless, as his captain wrote us, volunteered for service'. When I explained to them that our division of the Landwehr consisted almost entirely of fathers of families, and that younger, unmarried soldiers volunteered in order to spare them, if possible for their families, I saw that this information comforted them greatly and drove the bitterness from their hearts. I thanked the kind angel who had led me to them; but I also obtained a glimpse of glowing depths of that sacred sacrificial fire which burned on the altar of true patriotism and, consuming the best of the nation, left behind for their families so much cold ashes, crushed hopes and unheard of woe."

Father Menke's volume offers much more that is interesting, consoling and beautiful. But we have sketched enough to offset in a measure the unwarranted morbid vileness of some other war books, enough also to establish clearly that he presents a powerful and effective plea against war as do those who apparently must bolster their argument with naught but crude realism.

F. M.-B.

Every society has the criminals it deserves. People who go into jail are for the most part the products of our present civilization. From the very moment of their birth to the day they are put into a pauper's coffin they have never had an opportunity, but have been broken by the force of circumstances.

ARCHBISHOP DOWNEY,
Liverpool¹⁾

¹⁾ Speaking at the annual meeting of the Liverpool and County Police Court Catholic Aid Society.

The Germans and the Land

When some day the contributions of the various racial elements to the growth and strength of the Catholic Church in America and the Nation will be duly appraised, the fact of so large a number of German Catholics having settled on the land will be adjudged, we believe, as possessed of special merit.

Speaking of the coming of the Germans to the Middle West, Carl Russell Fish declares, in a volume recently from the press, that:

"In this opening region they took their place with the pioneers, and showed themselves capable of breaking new land and maintaining themselves until their land became productive."¹)

How many of these German pioneers were Catholics, it is impossible to say; but the numerous communities and parishes scattered throughout the Middle West consisting even today entirely or largely of Catholics of German origin, proves this element to have pushed on to the frontier with their Protestant countrymen. Latecomers too have bought the land, while the sons and daughters of both these and the pioneers have made good every opportunity to acquire land from less persisting neighbors.

Having quoted from Edmund Burke's "Account of European Settlements in America," published in 1761, the well-known paragraph referring to the migratory tendencies of the Irish, "who, not succeeding so well in Pennsylvania as the more frugal and industrious Germans, sell their lands in that province to the latter and take up new land in the remote counties of Virginia, Maryland and North Carolina," the *Catholic Citizen*, of Milwaukee, recently stated:

"and this state of affairs has been going on ever since, and it has followed the flag clear west to the Mississippi.²) Scores of original Irish settlements in Illinois and Wisconsin have since become solidly German."

In explanation let us add a passage from the oration, delivered by Simon Cameron, at one time leader in the nation, in the Halls of Congress, eulogizing the career of John Covode³), a representative from Pennsylvania of German stock. While the speaker had, of course, the Germans of Pennsylvania in mind, the praise accorded them to later comers, who pioneered and settled on the land, as well. This is what he said:

"Scarcely a generation had passed away [after landing in America] before the hired servants began to buy their masters' lands, to marry their masters' daughters, and to make good their claim to full equality with those, whose sons (i. e., Redemptionists) they had been. For a time the Scotch-Irish made a sturdy stand for that supremacy and superiority which seem to be their peculiar inheritance, place them where you may. *At length the drift, the superior patience and the perseverance of the German blood prevailed.* They bought and still possess,

the old homesteads, and have furnished us with an array of distinguished men of whom every citizen of our State is justly proud."⁴)

In times of shifting ideals, such as those we are experiencing today, when even the most sacred ideas and institutions seem to lack permanence, a racial element, possessed of the staying qualities indicated both by the great Burke and the Pennsylvania Senator referred to, may render services to Church and State, that will ultimately prove of greater benefit to a nation than the exceptional deeds of individuals, praised and glorified by their contemporaries.

The very virtues referred to are not without their danger, however. Hyperconservative, the German farmer is apt to oppose new methods of agriculture and other innovations which do not accord with his traditions. To pursue the path of least resistance is apt to be looked upon as a virtue. He is also disinclined to participate in cooperative efforts, since the individualistic spirit, inherent in the Teutonic character, has had a new growth in America. Before all, Germans and their descendants have neglected the duties of leadership, incumbent on individuals and groups possessed of intelligence and influence, based on character and economic strength.

There is some danger, therefore, that ultimately the Catholic people of German origin on the land may, in spite of initial advantages, retrograde, due to a loss of economic independence and political influence.

F. P. K.

The School Under State Socialism

Some twenty-five years ago André Siegfried—the French economist, whose book "America Comes of Age" has given him quite a reputation in our country—visited New Zealand, to discover just how that commonwealth had so far fared under State Socialism, inaugurated by Richard Seddon in 1890.

The volume, containing an account of his observations, has much to say on such at the time new efforts in social legislation as compulsory arbitration, old age pensions, agrarian laws, etc., while the chapters on New Zealand society and the imperialism of the Seddon government and the people proved the New Zealanders to be very human. But not a word had Mr. Siegfried to say on the school policy of a people bent on the adventure of State Socialism.

An article on "New Zealand at School," published in a recent issue of *The Saturday Review*, of London, demonstrates the State to have almost completely usurped in that country the right to school the coming citizens of the nation. "The system [of education] has," says the writer, Mr. H. A. Yeldham, "in the course of years come more and more under the direct control of the State and has drawn to itself additional control through Health Department (doctors, dentists, nurses and sanitary inspectors) while lessening the authority of parents in all school affairs." Likewise, the authority of local school

¹) The Rise of the Common Man, 1830-1850. N. Y., 1929, p. 119.

²) In fact, across the Mississippi, since the same condition may, to our knowledge, be observed in parts of Missouri and Kansas.

³) Conf.: Biographical Directory of the American Congress, 1774-1927. Wash., 1928, p. 851.

⁴) Quoted by Gibbons, Phebe Earle, "Pennsylvania Dutch." 3 ed., 1882, p. 395.

boards is checked by the central government. The contributor to *The Saturday Review* writes:

"The secondary schools are under a partly elected and partly nominated board in their respective districts, but nevertheless under *State Department control*." (Italics ours.)

Under State Socialism New Zealand has then achieved what the proponents of a Federal Department of Education with a Secretary in the President's cabinet would wish to see inaugurated in our country: the right of the central government to influence, interfere with or control local school authorities. Because of the tendencies referred to, one is not astonished to learn from Mr. Yeldham that the pupils attending the New Zealand State schools are obliged to wear a uniform. It is to be expected that the State, which claims the children of its citizens for his own, should put them into some kind of a garb with the intention of impressing on them, in the first place, the fact of its tutelage over them, and to accustom them to the uniformity which is inseparable from all socialistic endeavors of reform. It is not necessary to describe in detail the boys' school uniform; Mr. Yeldham declares it to be "somewhat peculiar, particularly when worn by tall lads." Having told what the girls wear, he adds: "Both boys and girls carry a school badge upon the hat." Thus does the State indicate its "ownership" of the youth of the country!

Private and denominational schools are tolerated, but they "must conform to State inspection and the syllabus, though they may undertake religious instruction, which is forbidden in public schools."¹⁾

What a terrible commentary on the ideas and ideals of the leaders of modern nations this declaration, that "private and denominational schools may undertake religious instruction, which is forbidden in public schools," constitutes! Condescension, unwillingly granted, or complete prohibition of what has always been and will ever remain man's most important concern, religion!

K.

More Than Social Settlements Needed

Writing on the forty years Jane Addams and Ellen Gates Starr have spent at Hull House in South Halsted Street, Chicago, Robert Morse Lovett declares the beginning of their residence among the poor of that cosmopolitan community to mark the advent of the modern social movement in the United States. "The distinct characteristic of that movement," he says, "is the recognition of the great tragedy of modern society in class separation; and the determination to deal with it by understanding, sympathy and the establishment of social justice."¹⁾

Hull House was indeed a noble experiment; both Miss Addams and Miss Starr have led noble lives and accomplished much good. But, while it is true that their example was imitated by others, who founded Settlements, lived in the slums and strove to alleviate the condition of the poor, it is ques-

tionable whether what Miss Addams and Miss Starr inaugurated in America really may be called "the beginning of the modern social movement in the United States."

A society as ill as that founded in the principle of Liberalism demands reformation, and not merely the application of a poultice on one or the other sore spot. While charity demands we should aid those who have been crushed under the wheel of the monstrous chariot of capitalism—and this purpose Hull House served well, everything considered—and save from a like fate others, it is futile to hope that anything but changes of a fundamental nature can establish what has come to be known as "social justice." Capitalism, saturated with the destructive principles of Liberalism, in fact its economic expression, must be gotten rid of and society reorganized in order that justice and charity may prevail.

Modern society is ill; sick unto death, it would seem, at the present moment. A mixture of philanthropy and diluted Socialism cannot cure it; the red draught of Marxian Socialism would cause first a paroxysm and ultimately paralysis. "To restore all things in Christ was ever the maxim of the Church," Pius X wrote in his Letter on Catholic Action. It was toward this end his predecessor, Leo XIII, had directed his Encyclicals, some of which are concerned intimately with the welfare of society. And having laid bare the evils that Liberalism brought on Society, he called Catholics to the work of restoration.

Had they responded to his call whole-heartedly and attacked their task intelligently and courageously, society might be at least convalescing at the present time. Almost from the beginning, however, Catholics proved themselves luke-warm and faint-hearted reformers. A decade or so after the publication of *Rerum novarum* a contemporary Italian Bishop complained:

"O, the great Leo! His very name is an example, a school, a consolation, an incentive, and a reproof. It is eleven years now since he launched on the world his *Rerum novarum*. If we had fallen into rank behind him, if we had all fully understood the meaning of that document, if we had not been sunk in Byzantinism, God knows at what a stage we should have arrived today."

Barring the negative influences referred to, Catholic public opinion would have begun even at that time to exert a strong pressure at least here and there in favor of the reformation of society. After that, the calamity of the great war would have been either avoided or, once it had passed, been accepted by the nations involved as a proof of the soundness of the Catholic position. But even now in possession of the proof that Liberalism has ruined everything, Catholics do not perceive or accept as theirs the duty to reconstruct everything. The great Leo, and also his successors, must, therefore, remain a reproof to the Catholics of the days. A fact, future historians will not neglect to note.

F. P. K.

¹⁾ *The Saturday Review*, London, March 29, 1930, p. 383-384.

¹⁾ Jane Addams and Hull House. *The New Republic* May 14, p. 349.

Warder's Review

A Poor Rich Civilization

Commenting on the passing out of the *Century Magazine* and on its great achievements, *The Nation* remarks:

"All our high-grade monthlies work on too narrow margins, whereas those of the type of the *Ladies' Home Journal* roll in wealth."

Which condition is symptomatic of a civilization rich in material things but a pauper culturally.

A Setting Favorable to Juvenile Delinquency

There is great need to ponder over a statement, made by J. Prentice Murphy, of the Philadelphia Children's Bureau, when addressing the 24th Annual Conference of the National Probation Association, held at Boston in June. He said:

"Where low incomes are expressed in terms of bad housing conditions, bad recreational facilities, low standards of health resulting in the death or impairment of parents, we have a setting in which juvenile delinquency breeds easily."

The injurious conditions referred to exist by the consent of the citizens of a community, either ignorant or negligent of the obligations individuals and public authority owe the poor. Ultimately such a state of things revenges itself upon the very people who, sheltered in fashionable "west-ends," are largely responsible for the evils referred to by Mr. J. Prentice Murphy.

An Obsession That Heeds No Pledges

How persistent are the promoters of what has come to be known as the Sheppard-Towner Maternity Act, to regain for it recognition, the attempt of Senator Jones, on June 6, to rush the Senate, shows.

According to the *Congressional Record* he addressed the Chair for permission to ask unanimous consent to proceed to the consideration of the bill (S. 225). During the debate, incident to the objections raised to his request, Senator Reed reminded his colleagues that the exponents of Federal maternity aid were breaking their promise. Addressing the Chair, he said:

"Mr. President, when this matter was before the Senate a few years ago, we had a definite promise from the sponsors of the legislation that if it was permitted to be passed then, providing for 1-year extension, it would not again be revived."¹)

When Senator Jones contended that he was not a party to any such agreement, the Pennsylvania Senator retaliated:

"Those Senators who were then sponsoring it [extension of the Maternity Act], and were then active in its advocacy, made that agreement, and it was on the faith of that agreement that those of us who thought it was a violation of State rights agreed to let it pass."

The pressure of business prevented further consideration of the bill for the present. The very fact that an attempt should be made to violate so specific an agreement, as the one referred to by Senator Reed, indicates how strong is the trend to force on the Federal Government the obligation to furnish all manner of relief which either intelli-

gent self-help or mutual help should be able to provide, or which should be carried out by local or State authorities, provided the former failed for valid reasons to perform their part.

Profit, Not Human Welfare

The machine problem is beginning to throw its shadow before in counting room and business office. The New York financial weekly known as *Barron's* recently carried a National Cash Register Company's advertisement announcing "An Installment House Profits by a Change in System." This change eliminated eight clerks—only the ad does not say this quite so bluntly. Describing instead the accomplishments of a clever mechanism as follows:

"R.... Brothers, credit jewelers, Cleveland, use two National Posting Machines to handle a business often reaching 3,000 transactions a day.

"They have saved the time of eight people with a consequent reduction in overhead. They have eliminated errors and delays. Customers and store alike profit from the printed figures which have replaced pen and ink. Postings are up to the minute whereas during busy season under the old system they could easily be weeks behind. To R..... Brothers these machines have meant lower costs, better service, improved results. This instance is typical of what National Cash Register products mean to business."

What is euphemistically called "saving the time of eight people" undoubtedly resulted in the discharge of eight employees of the Cleveland firm referred to, and it was primarily at their expense the "reduction in overhead" was attained. Were they compensated for accepting the loss that was probably theirs? Hardly. The advertisement breathes a spirit that clearly indicates profit and not human welfare to be the purpose of the thing called "business." Were it otherwise, there would exist no credit jewelers handling "a business often reaching 3,000 transactions a day."

Incompetent to Meet Economic Problems

The worst reactionaries of the present are men who fail to realize that the principles and practices characteristic of the 19th century are definitely done for, and that in consequence the problems of today must be approached in a spirit accepting the inevitable as final.

Failing to grasp this truth, Congress has enacted a tariff dictated by the spirit of Hanna and McKinley, proving thereby that Winston Churchill's remarks regarding the unsuitability of the British Parliament as a body to deal with economic problems is applicable also to the body that meets in the Capitol at Washington.

Unfortunately Mr. Churchill's remarks on this subject, contained in a lecture delivered at Oxford on June 12, were not reported or discussed by the press of our country, although the tariff incubus imposed on the American people and the world by the Grundy-McCumber bill constitutes an urge to do so. Discussing Mr. Churchill's assessment of Parliament's inefficiency in facing economic problems, the *Economist* of London declares him indisputably right. The noted British weekly further contends:

"The two facts that in these days economic problems dominate political, and that democratic Parliaments are not

¹) Loc. cit. vol. 72, No. 139, p. 10, 602.

suited for their handling, have long ago received recognition in many countries, of which Germany with her Economic Parliament provides the most conspicuous example. Even here in Britain Mr. MacDonald has recognized the truth of Mr. Churchill's thesis, by the appointment last year of the Economic Advisory Council and now again by the creation of a new Civil Service *ad hoc* body."¹⁾

Mr. MacDonald and Mr. Churchill, the *Economist* believes, are pursuing the same object. "The important difference between them is," the article continues, "that they are approaching it from different angles, the Prime Minister confining his new machinery within the Government, and the ex-Chancellor contemplating an independent conservative body."

The *Economist* sets little faith, however, by Mr. Churchill's "economic sub-Parliament," for reasons which need not be discussed at present.

Co-operation vs. Economic Centralization

While members of the American middle class realize that "the high cost of being sick" threatens their economic security, no practical steps have been undertaken to help individuals and families of moderate means to carry what seems an inevitable burden. In Holland, on the other hand, there exists the Cooperative Medical Society of The Hague, with a membership of 15,664, and a capital of upward of \$375,000, while the savings bank conducted by this organization has deposits totaling \$5,550,000.

The purpose of this Society is to grant medical aid to its members, and otherwise assist them in their struggle for economic independence. Fifty thousand people participate in the sick fund of the organization, which employs twenty-six doctors and six dentists. The infirmary has thirty beds, operating rooms and a lying-in room. Eight of the physicians are specialists, and they only are allowed to engage in private practice.

The Society also has a store department doing an annual business of almost \$1,650,000. A rebate of 15 per cent was paid on bread and bakery purchases, 7 per cent on groceries, and 4 per cent on dry goods purchased during the business year. Such are the fruits of the cooperative spirit, as fostered in almost every country of Europe. In our country clever capitalists have, on the other hand, imposed on the people a chain monopoly which, the Lieutenant Governor of the State of Wisconsin, Mr. Henry A. Huber, believes, is sapping the economic strength of that splendid state.

"For the single year, 1929," he writes in an article printed in the *United States Daily*, of Washington, "the loss of total deposits in state and national banks was \$26,000,000. That is the tribute which the people of this state are paying in a large measure to the chain monopoly system. The money of the people has taken wings. The profits of industry have gone out of the state, as if carried with the speed of a homing pigeon to Wall Street . . . the center of chain monopoly activities."

What the country really needs is decentralization of industry, but what it is getting is chain stores, chain oil stations, chain drug stores, chain insurance

companies which, together with mail order houses are taking the money from rural communities and distributing the profits to groups and individuals generally residing at a great distance from the section of the country where the profits were reaped. The result is inevitable: hypertrophy of capital in New York, Chicago and other financial centers of the country, and a lack of capital everywhere else. From this condition the country is suffering even at present and matters must become worse in the course of time, unless decentralization of industry and business is inaugurated in the near future.

Has the Whip-Hand Over the Farmer, Too

The impaired purchasing power of the farmers of at least that part of our country west and south of the Ohio River is generally attributed to overproduction. A recent edition of the monthly letter published by *The Kansas Farmer*, under the title *What's What and Why in Kansas*, reveals what are in reality the fundamental reasons of the unsatisfactory economic condition of the growers of staples. The review mentioned says:

"Land values declined rapidly for several years following 1920, but appear to have become reasonably stable within the last two to three years. Taxation has increased to such an extent that in some states more than a third of the net returns from rent are required to pay taxes. Prices of farm products have, since 1920, been relatively lower than prices paid by farmers for commodities bought, the ratio of prices received to prices paid being 85 in February, 1930."

Far from showing conditions in too unfavorable a light, *The Kansas Farmer* is rather inclined to add a few optimistic touches to its delineation of the reasons of agricultural depression, because *What's What and Why in Kansas* is distributed to advertising agencies, who must not be led to believe that the farmer is a poor customer. A Missouri farmer, Mr. Lee Greenley, probably the most extensive farm operator in Northern Missouri—he is said to hold some eight thousand acres of land—has stated the farmer's case much more tersely and somewhat more correctly than has *The Kansas Farmer*.

He is reported, in the *St. Louis Globe-Democrat* of June 27th, to have said:

"One solution of farm relief would be the lowering of taxes and interest, and the equalization of the prices of farm products with the prices of commodities. There is too great a difference between the two. Moreover, land prices are what they were thirty years ago; taxes, on the other hand, are six times as great, while farm machinery costs from two to three times more than it did at that time."

Farmers suffering from economic inequalities of this nature will of necessity purchase merely what they are forced to buy. To a greater degree even than the workers in the cities they are now merely laboring for finance-capital, controlling individual enterprises, railroads, public utilities, etc. etc., since the usurious practices, of which Leo XIII speaks in his Encyclical on the Condition of Labor, have, in the course of the last fifty years, been developed to the nth degree. Honest labor of every kind, no matter by whom performed, by priest, physician,

¹⁾ Loc. cit. June 21, 1930, p. 1371.

counsellor or teacher, workman or farmer, is in consequence robbed of its sustenance, since, as a noble social poet has expressed it, "usury devours the harvest of honest toil."¹)

Contemporary Opinion

Unwittingly newspapers are conducting "schools of crime," by publishing crime news and describing the tricks and exploits of offenders. The true function of a newspaper is to educate and not to spread pernicious ideas.

FRANK L. PERRIN, Exec. Editor,
The Christian Science Monitor

Anent our controversy over *The Nation* and Oswald Garrison Villard. A friend of mine told me what Debs said to him, in reply to his question why the Socialists preferred Republican to Democratic victories:

"The Democrats ameliorate conditions, and thus set back the days of Socialism; the Republicans are blindly and ignorantly bringing plutocracy to fruition rapidly, and after that the deluge."

All those of the Villard mind, which would include what Samuel Gompers would call "the *New Republic* mind," have very little use for progressive democracy, and, as you know, are the most severe critics of Bryan, Roosevelt and Wilson.

P. H. CALLAHAN²)

If reform movements in the past offer a clue to the future, it is probable that an aroused public conscience will revolt against the barbarism of automobile killings. The revolt will have definite economic consequences, which the industry would be wise to forestall. Those who fear for our social and economic future can take comfort from the fact that America and Europe are so far from civilized that there are acres of room for improvement. Citizens of a coming generation will look back with astonishment at the urban barbarities of the 20th century—automobile killings, gang-wars, slums; nerve-deströying noises, crowded street cars, the imbecilities of the cinema, our neighbor's loud speaker, and all the other triumphs of this speedy age.

STEWART MACDONALD
in *Barron's*

All who are interested in the question of co-operation versus municipalization should find a Dutch experience valuable. Amsterdam, where the Socialists have been ruling for four years, organized the meat supply under the municipal aegis. The municipality did not open butchers' shops on its own account but offered contracts to the dealers, and so fixed the prices. Thanks to the margin of profit permitted, the number of butchers grew from 400 to 700 in four years. A comparison made of the meat prices obtaining in Amsterdam with those

charged at The Hague, and in Hamburg, Germany, where there is no municipal control, but where co-operative activities rule the prices, reveals the fact that the prices fixed by the Amsterdam municipality are much in advance.

*The Producer*¹)

With socialism and communism we need not greatly concern ourselves in this country, except to point out that co-operation is neither. With capitalism, however, which is firmly entrenched in this country, co-operation is in direct conflict. It is because co-operationists recognize this conflict that they look with distrust upon any spirit of compromise or association with those interests dependent upon the perpetuation of capitalism. In other words, co-operationists refuse to co-operate with those who oppose co-operation.

Co-operation is revolutionary in its purpose, but evolutionary in its manner of growth. It exists side by side with capitalism, but quietly displaces the old order with the new as it proves itself a better economic policy. Each co-operative enterprise displaces that much capitalism. Out of the decay of the old order that has reached the flower of its development is growing this new order, which will insure a larger and fuller measure of life and happiness for all the people.

HENRY NEGLEY²)

Marginal lands have been much discussed as a factor in producing crop surpluses. Marginal lands are those which barely return a living to farmers operating them. It has been a popular theory that such thin lands should be put into trees or grass, or be abandoned entirely, to reduce total production and wipe out food surpluses. A little different angle is presented by A. E. De Ricqlès. He says:

"Who shall say what lands to drop? When I came to Colorado, North Park, now Jackson county, could summer twice as many cattle as it could winter, and very few people lived there. Today, it can winter twice as many cattle as it can summer, and those grazing lands, in many cases, have been turned into fine hay ranches, good buildings, good roads and schools. People have telephones, radios, etc., etc. The same is true of the Big Hole Basin in Montana and many other sections. No one can pass on the future value of 'marginal lands' or what may result from the enterprise of a 'marginal farmer'."

If there were some way to take these marginal lands out of production—which there is not—they would not be developed, to make, in course of time, their contribution to the wealth of the nation. Men have borne hardships and capital has taken risks in attempting to make something out of marginal lands. It would be unwise policy, even if it were possible, to retire these marginal lands and quit trying to make something out of them.

*The Agricultural Situation*³)

Many banks in the corn belt employ, at attractive salaries, farm managers who have thousands of acres and many tenants under their direction. A typical case is the Citizens' National Bank of De-

¹) From Franz Eichert's war-cry of the oppressed, "Gerechtigkeit." Eichert was a Catholic and member of the Christian Social Party of Austria.

²) From a letter addressed by Colonel P. H. Callahan, of Louisville, Ky., to a former Governor of a western state.

¹) Manchester, England, June, 1930.

²) In *Co-Op Oil News*, June, 1930.

³) No. 3, Vol. 7. Published by *The Corn Belt Farm Dailies*.

catur, Ill. This bank maintains a farm management department with an expert farm manager. . . He now has more than 13,000 acres of farm land and more than 65 tenants under his direction. . .

Hundreds of banks through the country maintain similar farm-management departments where the young man who is properly trained may find opportunity to secure attractive salaried positions. Most of the large life insurance companies also control large areas of farm lands and employ properly qualified expert farm managers. . .

Large companies have been organized to conduct farm operations on a large scale where the services of a farm manager are employed on a salary basis with good opportunity to secure land holdings of his own. A special case is the Berkeley Olive Association, of Oroville, Calif. This is a co-operative olive-production association. It consists of twenty-eight individuals who operate over 500 acres of mission olives, the largest grove of mission olives in the world.

This association employs a manager and assistant manager at good salaries. Both have been able to secure farm lands in the association for themselves and thus become thoroughly established where under ordinary conditions they would not have had the opportunity or capital to start out for themselves.

There is thus excellent opportunity for the properly qualified young man to secure suitable employment as a farm manager in several diverse ways.

ROBERT STEWART, Ph.D.,
in *America*¹⁾

While the Workers Education Bureau is guiding the few remnants of workers' education which remain within its care into the pleasant pastures of "education for leisure," assisted by Carnegie endowments, the matter of public education is receiving some attention from the *American Federationist*. The Director of Curriculum of the Chicago public schools, Eston V. Tubbs, explains in the May issue that, while Chinese schools teach ancestor imitation; the Russian, communism; the English the ideal of service, the American schools teach, "that merit and hard work constitute a magic formula that frequently transmutes the most discouraging circumstances into brilliant achievement."

Why bother with trade unions when in a trade union journal we are assured that it is "not uncommon for employees to have considerable holdings of stock in great corporations?" Again, without any proof the assertion is made:

"The process of extending profit and stock-sharing plans to employees of business concerns has developed to a point where the workers frequently exercise a controlling influence in the organization in which they are employed."

Excuses may be made for a public school official when he glorifies the acquisitive opportunities of the workers' children. But what can be said of the official magazine of the official Labor Movement when without a word of protest, criticism or explanation it prints such truck and thereby lends endorsement to the views expressed? . . .

¹⁾ Farm Management as a Career. June 14, 1930.

Far truer is the voice of Chicago labor as expressed in an editorial of the *Federation News* of March 29, when it ends a smashing attack on the myth of opportunity thus:

"When it is fully realized that equality of opportunity is a ghastly farce in a country where all jobs, mental as well as physical, are owned and controlled by the rich, there will be a grand influx of these people into the ranks of the only organization primarily created to effectively battle for the welfare of overworked and underpaid toilers—the trades union movement of America."

Labor Age

In every country where modern industrialism is the predominant source of wealth the grim spectre of unemployment looms larger and larger as the year goes on. Great Britain, Germany, and the United States are one and all oppressed by the uneasy feeling that forces far greater than their rulers wot of are combining to stultify much of the specious benefit which is glibly spoken of as "a higher standard of living," the speakers forgetting that such higher standard is at once both partial and relative. And in all three countries may be noticed the same phenomena, namely the enormous increase in the mechanism of business and the almost equally enormous discrepancy between producers' profits and consumers' charges. The multifarious intermediaries employed in the accountancy, recording, and correspondence work which is now looked upon as being essential to the conduct of "business," have bred an army of clerical laborers, both male and female.

Their duties are often more apparent than real, and at the same time are wholly unproductive as regards the community. This growth is indeed going far to complicate still more the question of balancing demand and supply, inasmuch as the lure of the office is now felt in almost all ranks of labor, with results that may well become disastrous in the course of another couple of generations. Thus in Lancashire today the troubles of the cotton trade, bad enough in themselves, threaten to become worse in the near future owing to the growing shortage of skilled weavers, both men and women, but more particularly women. Mills in the neighborhood of large towns cannot now get that regular supply of boys and girls whose pride it was, in the palmy days of the industry, to learn the secrets of the loom.

Short time in the weaving sheds makes work in a mill less attractive from a monetary standpoint than it used to be, and girls find a three months' course of shorthand-typewriting, with a small office job at the end of it, more to their taste than clogs and a shawl and the early rising of the mill hand. They cannot, or they will not, see that the modern world is terribly overstaffed on the administrative side, and that sooner or later this must bring about a painful reaction, inasmuch as business offices cannot continue to function if, owing to a variety of causes, there is no business to transact.

The Review of the River Plate,
Buenos Aires¹⁾

¹⁾ From editorial "Notes on News," issue of May 2, 1930.

CATHOLIC ACTION

Arrangements for the Congress of the Apostleship of the Sea, to be held at Liverpool in September, are well under way. It is expected that this year's event will be the most notable gathering of its kind ever held.

Delegates from Apostleship of the Sea centers in the United States, Canada, Belgium, Holland, Germany, France, Spain, Ireland, India, and other countries, will confer with their colleagues in Great Britain on the possibility of developing this necessary international apostolate in the near future.

This year's convention of the Federated Colored Catholics of the United States is to be held in Detroit on August 30, 31, and September 1. The meetings on the first day are to be devoted chiefly to the discussion of the problems incident to the employment of Negroes in industry.

The services and meetings, to be conducted under the auspices of the Federated Colored Catholics and the Catholic Conference on Industrial Problems, will be conducted at St. Mary's Church and Auditorium, since the first Negro mission in Detroit was inaugurated in St. Mary's School in September, 1911.

A portion of the extensive building which is to be opened soon as a Catholic Institute at Galway, Ireland, will be set apart for the use of sailors. This was decided upon at a meeting recently held in the County Hall, Galway, when Mr. A. Gannon, Organizing Secretary of the Apostleship of the Sea, lectured to the local A. S. Branch.

Excellent reports of the results of ship-visiting and other services were given at the meetings which Mr. Gannon addressed at Dublin, Limerick and Sligo, one outstanding instance being that of a sailor who was induced to receive the Sacraments after an abstinence of thirty-five years.

The report of the Society of Our Lady of Good Counsel, London, which gives free legal aid to poor litigants of every race and creed, shows a total of 896 cases dealt with, involving landlord and tenant, master and servant, and trade union matters among many others.

During the past year cases were sent to the society by a Cabinet Minister, members of Parliament, foreign consulates, police court missionaries, nuns, priests, Bishops, Church of England ministers, and undenominational welfare societies. Twenty-four barristers and sixteen solicitors gave valuable time, and these augmented numbers had helped the society to deal more adequately with its increasing volume of work.

Rt. Rev. Bishop Molloy, of Brooklyn, N. Y., has sanctioned the formation of a brotherhood for work amongst Catholic sailors in that city, where Rev. B. J. Quinn is Port Chaplain. A three-story building, donated by Bishop Molloy, and situated at 189 Columbia Str., adjacent to the docks, was opened on June 6th and contains, in addition to the usual recreational facilities for sailors, a Chapel where the Blessed Sacrament is reserved.

Father Quinn and his assistant, Fr. Alphonse Rickert, are in charge of this new Seamen's Institute and will be assisted in their work by three laymen, who have been formed into a Brotherhood, to devote their lives to the

welfare of sailors, living in community on the premises under regular rule, approved of by the Bishop.

In commemoration of the thirty-ninth anniversary of the publication of the Encyclical on the Condition of the Working Classes, Marygrove College, Detroit, conducted a Catholic Action Crusade extending over two weeks. Each day, for an hour and a half in the forenoon, students at the College spoke on relevant subjects, grouped under the following headings: The "Marygrove Idea" Day; History Day; Philosophy Day; Science Day; Fine Arts Day; Sociology and Family Day; Religion Day; The Foundation of Faith, and one day devoted to addresses on "The Works of Faith."

While the majority of lectures were delivered in the English language, some were given in Latin, German (Windthorst und das deutsche Centrum), Italian, French and Arabian.

The new motor car of the Catholic Truth Guild, Boston, was solemnly blessed by Cardinal O'Connell on June 30th on the grounds of the Diocesan House. Following the ceremony His Eminence reminded his audience that the work of the Catholic Truth Guild is a form of missionary endeavor of the Church, most meritorious and necessary at present.

"The present season is," says the Boston *Pilot* in an editorial, "the fourteenth year in which the lay members of the Catholic Truth Guild have appeared upon the highways and byways, explaining the truths of the Catholic Church, reviewing the masterpieces of apologetics, interpreting the events of history, and removing multitudinous difficulties from the progress of the man who really seeks knowledge of the truth."

During the present summer the Catholic Truth Guild is engaged in street campaigning. Mr. David Goldstein, Secretary of the Catholic Truth Guild, is being assisted by William E. Kerrish, John A. Breen, Francis C. Cain, and other Catholic laymen.

Over 3,000 Catholics attended the 11th annual session of the Malabar Catholic Congress held at Shertally in May, coming from all parts of Travancore, Cochin and British Malabar. The President's Message was an interesting document, citing inter alia facts and figures on the unsatisfactory position occupied by Catholics in the public service.

Another important grievance of the Catholics, he said, was the manner in which the orders of the Government were worked in practice by the official hierarchy in the matter of the construction of churches and cemeteries. He spoke in favor of Prohibition, repudiating the theory that the stoppage of drink by legislation was an unwarranted interference with individual liberties. He expressed himself opposed both to local option and rationing, declaring: "The only satisfactory method of tackling the evil was by the enactment by the State of a measure of total prohibition."

The Congress adopted a number of resolutions, among them one in favor of independence for India.

Under the patronage of Cardinal Bourne and the Archbishops of Cardiff, Liverpool, Birmingham and Edinburgh, as well as of Mr. Frank Brangwyn, R. A., and Mr. F. L. Griggs, A. R. A., a "Guild of Catholic Artists and Craftsmen" has been formed in England to bring Catholic professional practitioners of the arts together, and to forward a revival

of a truly Catholic and Christian art in that country.

The guild will provide religious offices for its members—it has as Guild Prelate Bishop Butt, and as Guild Chaplain Fr. M. D'Arcy, S. J.—and will organize for the material well-being of its members, and for the better appreciation of the work of Catholic artists by the clergy and laity who require artistic work done, also arranging exhibitions and lectures, and providing opportunities for all interested in art to meet Catholic artists socially. The membership is for working artists and craftsmen only, but the clergy and laity in general are invited to become associate members, and fruitful results are anticipated from intercourse and collaboration between the Catholic public and Catholic artists.

Following the example of the Port-of-Spain, Island of Trinidad, conference of the Society of St. Vincent de Paul, the conference at San Fernando is about to commence the construction of a building to provide decent homes for very poor and needy persons, some of whom have seen better days, and whose greatest hardship is the inability to pay rent for decent housing. Two acres of land, just outside of San Fernando, were donated to the Society for that purpose. The estimate for the complete building with electric lights, water, etc., is about \$13,000.

Commenting on this endeavor the *Catholic News*, published at Port-of-Spain, writes:

"At present in San Fernando the few shillings which destitute persons are able to scrape up, are thrown away as the amount only provides monthly rental of horribly insanitary rooms, unfit for human habitation. To dire poverty, therefore, are added bad sanitation and consequent ill health."

"The Society of St. Vincent de Paul, by providing free of rent, decent sanitary housing for those very poor persons, affords double relief, viz.: saving their feeble bodies from exposure to disease and enabling them to make much better use of their very slender resources in purchasing necessary food than by paying rent for rotten housing accommodation."

RIGHT OF ASSOCIATION

The unanimous decision, rendered May 26, by the United States Supreme Court, that organized railway employees, in dealing with their employers, have the right to choose their own representatives without interference or coercion is hailed generally as a notable victory for organized labor. The case involved an interpretation of the Railway Labor Act of 1926. The Texas and New Orleans Railroad, one of the component companies of the Southern Pacific System, had organized a company union and recognized its representatives rather than those of the Brotherhood of Railway and Steamship Clerks, although before the organization of its own union it had previously dealt with the clerks' union. It also was charged that the company had attempted to intimidate and coerce the employees into withdrawing from their own organization and joining that of the company.

The Brotherhood of Railway and Steamship Clerks obtained an injunction in a lower Federal Court restraining the railroad company from putting into effect its new labor policy. This the company disregarded, and contempt proceedings were brought which resulted in an order to disestablish the company union and reinstate the brotherhood

representatives. On the company's plea that this involved an invasion of its constitutional rights the case was carried to the Supreme Court.

In the decision written by Chief Justice Hughes the court held that the section of the Railway Labor Act stipulating that representatives of the railway companies and their employees shall be designated "without interference, influence or coercion exercised by either party over the self-organization or designation of representatives by the other" justified the issue of the injunction, which the court made permanent.

"The legality of collective action on the part of employees in order to safeguard their proper interests is not to be disputed," wrote the Chief Justice. "Congress was not required to ignore this right of the employees, but could safeguard it and seek to make their appropriate collective action an instrument of peace rather than of strife. Such collective action would be a mockery if representation were made futile by interferences with freedom of choice.

"Thus the prohibition by Congress of interference with the selection of representatives for the purpose of negotiation and conference between employers and employees, instead of being an invasion of the constitutional right of either, was based on the recognition of the rights of both."

The *New York World* of May 28, said in an editorial: "This ruling virtually sounds the death knell of company unions so far as the railroads are concerned, and it will undoubtedly affect their status indirectly elsewhere. The right of labor, in dealing with its employers, to be represented by agents of its own free choosing has been strengthened immeasurably." Many other editors express agreement with this interpretation.

SOCIAL INSURANCE

The heads of the Unemployment Insurance Department of Germany have proposed a substantial limitation of benefit. The total contributions amount to roundly a thousand million marks, the Reich Government's plans call for a further 230 millions from the Reich for the current year, and now, although a deficit of at least 330 millions remains to be met, 115 millions are to be secured by a reduction of the amount of benefit granted and a further 140 millions by increasing contributions by $\frac{1}{2}$ per cent of wages, making the total contribution 4 per cent. The Reich is to meet the remainder through credits. The deficit of 330 millions is based on an estimate of an average number of 1,500,000 unemployed for the year.

The reduction of payments proposed is rather drastic. The amount of benefit, which is fixed in proportion to wages, is to be reduced in the higher wage classes to contributors who apply for benefit more than once within a year. In addition to this, juvenile workers under 17, and workers above 65, who are eligible for old-age pensions—small though these are—are to receive no benefit. The Minister of Labor has indicated that he will approve an increase in the contributions, but no decision has yet been reached concerning the economies.

It has now been established that the number of claims for sickness and disablement benefit, under the national health insurance scheme of Great Britain, increased rapidly between 1921 and 1927. Moreover, this increase has been most marked among married women, while there has been a significant tendency for claimants, especially younger claimants and married women, to return to work

when their benefit was reduced from the sickness to the disablement rate.

Discussing the report by the Government Actuary, *The Economist*, London, declares it to be extremely unlikely, however, that increased malingering has very much to do with the rapid growth in claims. While admitting the increasing recognition of the advisability of seeking medical advice in the early stages of illness to be a contributory cause of the growth noted, the principal causes are, *The Economist* contends, undoubtedly to be found in the severe unemployment of the last few years.

For unemployment is bound to react on the proportion of health insurance claims in a number of different ways. "In the first place," says the London weekly, "it undermines the physique of its victims, so that, in spite of the favorable reports of the Registrar-General, whose statistics do not take account of sickness that is neither fatal nor notifiable, there may well have been a growing amount of minor illness in the last few years; in the second place, if an insured person has nothing to do, he is likely to give in to an indisposition which he would try to ignore if he had a job to keep, and lastly the poverty resulting from unemployment drives insured people to avail themselves of every opportunity to claim any benefits to which they are entitled."

To this favorable opinion on the situation *The Economist* adds another, which throws an unfavorable light on social insurance: "It has been suggested, moreover, that the fact that among men and married women the percentage who 'declare off' soon after they are transferred from sickness to disablement benefit is highest among the age-group of 16-34 implies that the youngest generation of workers, which has grown up under a system of social insurance, has developed in consequence a more grasping and less independent outlook."

However this may be, *The Economist* recognizes that, in the absence of some very marked change in industrial conditions, a higher outlay from the fund than was originally expected, must be reckoned with, and that its income must be adjusted accordingly. According to the report referred to, the scheme of British health insurance is no longer solvent, in the sense that the benefit claims exceed the provision made for them. Since this condition arose against all expectations, the knowledge thereof "proved something of a bombshell, as far as the general public is concerned." It is significant that other countries are having a similar experience with social insurance.

UNEMPLOYMENT RELIEF

Public contribution to unemployment funds is now a settled policy in Denmark, the Department of Commerce stated, making public a report from the consul general at Copenhagen, North Winship.

Financial outlays by the state and the municipalities toward nonemployment relief in that country have been relatively large over a period of the past 10 years.

Members of nonemployment funds claim that as contributions by the public are now made, in conformity with the law of 1927, it makes it impractical to raise the membership fees so as to make nonemployment support solely dependent on self-help, as the heaviest burden would in that case fall on the most poorly paid workers who are least able to bear the increased burden of larger membership fees.

Besides public contributions by the state and the municipalities to relieve the financial distress caused by nonemployment, the state has during the past 10 years, when there was a severe lack of employment, started work on public undertakings to relieve the situation.

All workers engaged in the industries, trades, commerce and merchant marine are organized in trade unions. Analysis of their accounts for the fiscal year of 1928-29

shows that the public contributed approximately 35 per cent of the total expenditures, the membership fees of the unions making up the balance. The report states that while the state's contributions have been diminished through recent legislation, nonemployment relief as administered in Denmark cannot as yet be considered as self-help, which was the aim of the promoters of the system.

GROUP INSURANCE

Allis-Chalmers Manufacturing Co. have developed a group insurance plan for about 10,000 employees of the company. It is probably the largest life insurance contract ever written in Wisconsin, involving a total of approximately \$20,000,000, and was underwritten by the Metropolitan Life Insurance Co.

Under the plan the general employees who have been with the company at least three months will each participate in \$2000 of group life insurance, payable for death from any cause whatsoever. Employees will also have a total and permanent disability privilege, payable monthly for five years. As is customary in recent years, this insurance is being installed on a co-operative basis, whereby the employee and the company both contribute to the cost.

In addition to insurance coverage applying to 7000 employees at West Allis, Wis., the program will include the plants at Pittsburgh, Pa.; Norwood, O.; Springfield, Ill., and La Crosse, Wis., and district offices in approximately 50 cities in the United States, Canada, Europe and South America.

WHITE COLLAR WORKERS

According to a report from the International Labor Office, at Geneva, only 5 out of a list of 29 governments which have given their formal opinion on the subject express themselves as hostile to the principle of international regulation of the working hours of salaried employees.

A draft convention on this subject, prepared by the International Labor Office, would provide for a 48-hour working week, with a maximum of 10 hours in any single day, for employees in commercial establishments and offices. The general issue was given a first discussion at the 1929 session of the International Labor Conference and has been placed on the agenda for the 1930 session, which opened at Geneva on June 10.

The 18 governments definitely favorable to international regulation of working hours for what may broadly be called clerical workers are: Austria, Belgium, Bulgaria, Cuba, Denmark, Finland, France, Germany, Hungary, Italy, Lithuania, Netherlands, Norway, Poland, Portugal, Spain, Uruguay and Yugoslavia. Six governments have expressed themselves in favor of a recommendation which has none of the binding force of an international convention, on the subject: Estonia, India, Irish Free State, Luxemburg, Rumania and Switzerland.

The governments of Great Britain, Japan, Siam, South Africa and Sweden take the position that there is no immediate necessity for any international regulation of the working hours of clerical labor. The British position on this question, coming from a Labor Ministry, is particularly interesting.

COMPANY UNION

According to the Negro press 29 Pullman porters have perfected plans for civil suit against the Pullman Company because of dismissal for refusal to vote in favor of the Company Union and sign the "Yellow Dog Contract."

H. E. Fields, 15 years in the service, testified that on October 31, 1926, when asked by the Porter Instructor W.

P. Smith if he had voted on the Company Union and he replied "No," he was haled before the District Superintendent, A. V. Burr, who upbraided him for entertaining an official of the Brotherhood in his home and charged him with being an associate of the Yellow Bellied Bradley and Randolph Gang. On the following morning, according to Fields, he reported for duty, set up his car and was in uniform receiving passengers when Hanson, an agent for the company, ordered him off the car.

ORGANIZED LABOR

Following upon the recent expulsion of the Mardy Lodge from the South Wales Miners' Federation, the Naval Colliery Lodge at Pen-y-Graig, Rhondda Valley, has passed a resolution which bans members of the Communist Party and the Minority Movement from official position in the lodge.

The lodge has a membership of 900, of whom 750 are unemployed.

LABOR AND POLITICS

After winning a poll of 35,000 in the textile wards of Philadelphia, the Northeast Progressive League, formed by the textile unions, is now working to build up a city-wide independent labor party to further the interests of the wage earners.

No general invitation to affiliate has been issued yet to unions outside the textile trade, because the league wishes first to work out a constitution and platform. As soon as these are formulated, the call will go out. The labor party advocates are guarding against any possibility of politicians dressed up to look like union men getting a foothold in the organization.

The Amalgamated Clothing Workers and the Hebrew trades are expected to back the new party.

REGULATING THE CANNING INDUSTRY

With the intention to lay final plans for a co-operative effort to enforce the labor laws in canneries in New York State this summer, a joint meeting of a committee of the Canners' Association and a committee of the State Department of Labor was held June 5 in the New York office of the Labor Department.

The canners of the State have agreed to eliminate child labor this year, and for the sake of greater safety of employees as well as general efficiency, to put their plants completely in order in advance of the beginning of the season, and to remove all violations on unguarded machinery.

FINING IN COTTON MILLS

In Lancashire cotton trade circles, the *Economist*, London, is informed by its Manchester correspondent, there has been considerable interest in the test case in the courts relating to the custom of fining weavers for faulty work. Nominally, the defendants were a Nelson firm of manufacturers, but they are being supported by the Cotton Spinners' and Manufacturers' Association. The plaintiff weaver is being backed by the trade union.

On behalf of the defendants it was held that their action was in accordance with a well-established custom of the industry. The deduction of one shilling from the operative's wages was made in respect to damage to cloth as a result of the plaintiff's negligence. Mr. Justice Farwell, after hearing the evidence, found that the custom of fining in the cotton weaving industry was illegal, and he gave a verdict in favor of the plaintiff. At a meeting in Manchester of the Central Committee of

the Cotton Spinners' and Manufacturers' Association it was decided to instruct their solicitors to lodge an appeal against the decision.

SOCIALISM

Miss Jessie Stephen, who has recently toured the United States, writes in the *New Leader*, of London on the growing unemployment and poverty in our country. She says:

"When I visited the States two years ago there were obvious signs that hard times were ahead for the American people. On my present tour I discovered that conditions are much worse than has been admitted. The Wall Street panic was but one of the signs of the coming disillusionment of the American workers. Fed, ever since the end of the war, upon fairy tales about perpetual economic security within the capitalist system, aided by protective tariffs, they are beginning to realize, though somewhat slowly, that everything in the garden is not so lovely as they fondly imagined.

"The one bright ray of hope seems to be in the greater willingness of the workers to listen to the Socialist message. The American Socialist Party, using the work of the British Labor Government as an illustration, is enrolling thousands of new members weekly throughout the country, and the circulation of the party's organ, the *New Leader*, is mounting steadily. Next autumn should see many municipal successes won by the party as a result of the workers' awakening."

FREEDOM OF EDUCATION

Subversive tendencies, that originated in Europe during the 18th and 19th centuries, are beginning to complicate matters in Asia and Africa. Thus *Fides*, the official news service furnishing information regarding Catholic Missions and Missionaries, reports that a desire to suppress all free schools has been evident in China for some time. It is forbidden to list religious instruction as an obligatory subject even for the Catholic pupils, and to oblige or even request Catholic boarding scholars to attend religious exercises conducted within the college. Further, in primary schools it is forbidden to hold any religious service whatever.

Other allegations of hostility include the interpretation of passages of the Triple Demism, or Three Principles of Sun Yat Sen, "Father of the Chinese Republic," in an anti-religious sense by government professors, and the employment of text-books scoffing at religion as a thing of the past and promulgating errors regarding Christ, the Pope, and the Church, which is termed "an organ of imperialism."

EDUCATION

Spain is pre-occupied by a desire to bring her secondary education into line with that of the leading European countries. Two competent bodies, a commission of experts appointed by the *Federación de Amigos de la Enseñanza* and the *Instituto de Salamanca*, have formulated their proposals in the matter, and both give a prominent place in their programs to religious instruction. The *Federación* considers that "without religion no education is possible. Therefore religious instruction ought to be compulsory, and a regular part of all the courses for the *bachillerato*, and the religious spirit ought to inform the whole of school life." The committee recalls, in this connection, both the legislation of Germany, and the great English educationists who traced the lines followed by the public schools. The

recommendation of the *Instituto de Salamanca* is that "religion should have its place as a compulsory subject in the last years of the course."

The *Federación* regrets that Spanish legislation on the secondary education of girls has been suffered to fall into neglect. It pronounces against the co-education of boys and girls, and proposes that the courses for the *bachillerato* now provided for girls in two schools in Madrid and Barcelona be brought into line with each other, and that similar provision for girls' secondary education be made in the other large towns of Spain.

MILITARY TRAINING

In the course of the recent closing exercise of Riverview College, conducted by the Society of Jesus at Sydney, New South Wales, Very Rev. W. J. Lockington, S. J., declared against military training in institutions of education. Speaking in the presence of Archbishop Sheehan, he said, according to the *Catholic Press*, the official paper of the Archdiocese:

A meeting of headmasters, called by the Minister for Education (Mr. Drummond) in September, 1929, to discuss means for spreading an anti-war influence in the schools, had a rather strange sequel last month, when school representatives met to discuss the establishment of cadet corps in their establishments. The actuality of such corps was taken as granted, the gathering giving the impression that it wanted to catch the dove of peace, and put a dress of khaki and a tin hat on it. Riverview would have nothing to do with that trend; they would have no cadet corps or militarism in any form at the college. That was their definite stand, and they would not depart from it.

Whenever there was grave reason for fighting, when war was inevitable, Catholics would not be lacking in support, but there was no necessity beforehand to turn a country into an armed camp. He deplored the attitude of those who wished to take Australian children, and train them up with the military microbe in their minds, so as to have them ready when trouble came. Australia was a peaceful nation, and the more it leant towards peace, the better would it build itself up.

LUXURY

For over a decade now, world economy has been suffering from the maladjustment consequent upon a general drifting of demand from staple articles to products of a more luxurious and more varied character. Such is the opinion of noted economists, among them Mr. A. Loveday, writing in the *Index*, published by Svenska Handelsbanken of Stockholm.

This has three important consequences: in the first place it renders a large part of the equipment of certain industries permanently superfluous, and requires a change-over from the production of coarser to finer grades of food, textiles and other articles of universal consumption; secondly, it reduces the scope for mass production with its attendant economies; and lastly, as demand for luxury goods is more fickle than that for staple articles of food and clothing, it means not merely an immense initial adaptation of industry to new conditions, but a permanent state of comparative instability in which similar acts of adaptation over smaller areas of production at a time will constantly be required.

This increased instability of industry, it is believed, must be accepted as a new element in world economics, which has come to stay. While economists evaluate the effects of this tendency on business, and are not even anxious for its removal, the sociologist is concerned with its effects on individuals and society. While matters may adjust themselves in the course of time, the immediate effect on both is undoubtedly injurious. A sudden increase of luxury is always injurious to the mass engaged in a vain effort to equal the wealthy and rich, who set the pace.

INDIAN AFFAIRS

Charges of brutal treatment of Indian boys at the Federal Board school at Phoenix, Ariz., were made May 23 before the Senate Indian Investigation Committee by John Collier, Secretary of the American Indian Defense Association. Affidavits, letters and inspectors' reports were presented in the effort to substantiate allegations that John B. Brown, superintendent of the school, had countenanced flogging and clubbing.

Mr. Collier said that 99 cases of alleged flogging, clubbing, kicking and beating by the present officials of the Phoenix school had been laid before the Commissioner by employees and students of the school. "These brutalities went on continuously into the present spring," he charged, and added, "a whitewash investigation, conducted by Inspector H. H. Fiske, of the Indian Bureau, ignored all but four of these cases, corroborated the four cases, and found extenuating circumstances."

TAXATION

Connecticut Granges have adopted a state-wide study of taxation from all its angles and a state committee has been organized which will supervise the study of the question that is to be made in all the local Granges this year. So far as possible every subordinate unit will appoint a taxation committee of its own and the findings of these local committees will be correlated by the state committee and the general summary issued for the benefit of all the Granges and the public.

Farmers and small home owners in Connecticut, it is said, are carrying a frightful burden of taxation, while much intangible wealth in that state escapes altogether. This situation has become so oppressive that the Grange deems it necessary to make an exhaustive study of the taxing methods of the State and endeavor to improve them.

ADULTERATION

The practice of artificially coloring bread, largely for decorative purposes, has come into vogue in Pennsylvania during recent months, according to the Bureau of Foods and Chemistry, Department of Agriculture.

Investigations of this bread have been made by food officials and as a result the Bureau has taken the position that the sale of artificially colored bread is objectionable, especially when yellow color is employed, since this makes the bread appear to contain a larger proportion of eggs than is actually the case, it was stated.

The Bureau has declared that the use of artificial yellow color in bread is a violation of the Pure Food Law and is, therefore, prohibited in Pennsylvania.

PUBLIC SAFETY

Defective automobiles are to be eliminated from New Jersey highways through the revocation of car registrations and the licenses of the drivers, according to a notice issued by the State Motor Vehicle Commissioner, Harold G. Hoffman.

The declaration of the Commissioner was coupled with an announcement that he had revoked the registration and driver's license of a Belleville motorist whose car, which cost \$10 at a secondhand sale, according to the statement, struck and killed a 9-year-old boy.

Examination of the brakes following the accident disclosed, said the Commissioner, that the car, when traveling 20 miles an hour, could not be stopped within 175 feet. Properly equipped brakes, it was pointed out, would have proved effective at that speed in less than 25 feet.

HISTORICAL MISCELLANIES

John Amend, a Catholic Pioneer

One of the most noteworthy pioneers of Catholicity in the West was John Amend of St. Louis. He was a simple layman, without college training and but sparingly blessed with the riches of the world. But he was a born leader of men, endowed with that natural prudence and insight, which a college education might have enhanced but never have conferred. He possessed a natural eloquence that carried conviction because it flowed from conviction. In a word: John Amend's was a gifted spirit, raised to truly noble dignity and power by a sincere and deep Catholic faith. Among the men of the German Roman Catholic Benevolent Society of St. Louis, of which many of our fathers were faithful members, the word of "Papa Amend," as he was lovingly called, was taken almost as gospel-truth. "Papa Amend has spoken, the matter is finished," I remember my father saying more than once. In St. Louis the memory of the old, kindly, generous and far-seeing man is still living; it seems but an act of justice, on the occasion of the Central Verein's seventy-fifth anniversary, to refresh his memory in the wider circle of that great national association he, with a few others, was instrumental in founding.

John Amend was born on the 18th day of October, 1808, in the city of Wuerzburg, Bavaria. Of his early days we have no information, save that in his twenty-sixth year he determined to migrate to America. His departure took place on May 15, 1834. He arrived at Philadelphia before the end of the year, after a most wearisome voyage. After a brief stay in Philadelphia, John Amend set out for the glowing West, his objective being St. Louis, where he arrived in November, 1835. Here he found employment in the Mississippi Foundry of Samuel Gaty and McCoon on Main and Morgan Streets. His day's wages amounted to one dollar, but probably he received an increase toward the end of his fourteen years of hard and faithful service.

In spite, however, of hard work and small recompense, John Amend became a real godsend to many of his newly arrived countrymen in the city of St. Louis. Henry Spaunhorst, one of Amend's most distinguished friends, whose parents had been befriended by him, relates the following incidents: "As we, unfamiliar with the language of the country, and endowed with little more than willing, strong hands, arrived in this strange land, John Amend came to us to offer us help in word and

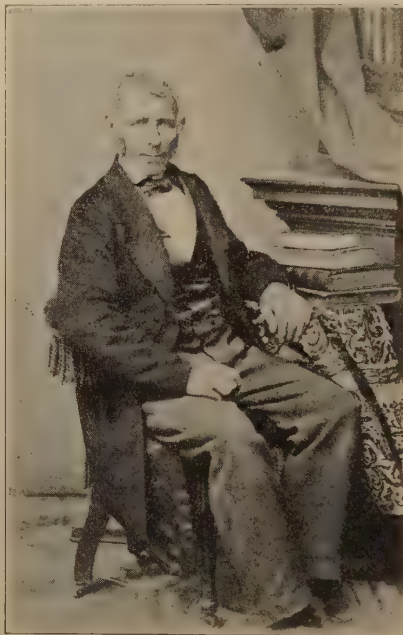
deed. He brought us to a temporary shelter, and on the following morning found employment for three of our company. On the following Sunday early in the morning he returned to take us to church. It was the old Cathedral, on Walnut Street, at that time the only Catholic church in the city. One of the children, a little boy, grew sick, being unaccustomed to the corn-bread then in common use. John Amend visited the boy frequently, but never without a loaf of white bread under his arm."

As the German Catholics of the city increased in numbers Father Fischer, the assistant to Father Lutz at the Cathedral, was empowered in 1837 to organize them into a congregation, and Bishop Rosati set aside for their use the basement of the Cathedral. John Amend was among the members of this first German Catholic organization in St. Louis. In 1839 he was married to Magdalena Karlskind, a lady from Alsace, and like her husband an active friend of the poor and the sick.

These two linked lives were thus a double chain of good works, unselfish, and unheralded and without any thought of recompense. John Amend was not discouraged in his charities by the frequent ingratitude of the recipients. And when he was deceived by some unworthy fellow he would smile and say: "I meant well and could not know that the man was a fraud."

John Amend was of a hearty, cheerful disposition, not averse to a good story as long as it was decent. He, too, with all his steadiness and earnest purpose, had a touch of romanticism in his nature: When the news of the discovery of gold in California spread like wildfire through the land, John Amend,

then in his forty-third year, joined the great westward movement. For a time he worked in the mines of Placerville, but soon became ill, and in 1853 returned to St. Louis. Here he took up his former position at the Iron Works. But in 1855 he with John Hanpeter organized a firm of undertakers, and within a short time opened a livery-stable of his own on Ninth Street, between O'Fallon Street and Cass Avenue. To this business of burying the dead John Amend devoted the last thirty years of his life, but not only for the purpose of making a living for himself and his family, but in a large measure for finding the opportunity of bringing comfort to the sorrowing. For many a poor fellow-Christian he provided a Christian burial free of charge; in fact, all the inmates of the House



John Amend, elected First Vice-President of the C. V. at Baltimore, 1855. Served eight terms as President.

of the Little Sisters of the Poor held this claim on John Amend's charity.

What wonder then, that such a man never grew wealthy, and yet never lacked the means of doing good. He was a true dispenser of the manifold gifts of God.

He was a leading member of St. Joseph's parish. Realizing the need of a closer union of the German Catholics to resist the machinations of the German Freethinkers and Masonic sects, he advocated the organization of the first German Catholic Benevolent Society in the West, the German Roman Catholic Benevolent Society of St. Louis. It was incorporated in 1849. John Amend was its first President, and served as President until his departure for California in 1851. In 1855 he attended the meeting held at Baltimore for the purpose of organizing a union of all the German Catholic Benevolent Societies in the United States, our Central Verein. He held the presidency of this Catholic national organization for eight terms, and was finally elected Honorary President for life.

Thus John Amend became, in a sense, a man of national importance: yet the quiet, unostentatious, and loving helpfulness in the ever-widening Catholic circle of St. Louis was more to his taste. The orphans, the widows, the poor and friendless, the outcasts of society, all had in him a true and helpful friend.

As his life so was Papa Amend's death. On Tuesday, November 17, 1885, John Amend, feeling well and strong, attended early mass at St. Joseph's, and made a friendly call at the rectory, when he casually remarked that the day was the fiftieth anniversary of his arrival in St. Louis. Toward evening he met his old friend Charles Stuever, to talk over old times, remarking once more how well and strong he felt. At 7 p. m. he attended the meeting of the St. Vincent de Paul Conference for the Poor and made a spirited address in regard to the Triduum, to be held at St. Joseph's. Father Etten then arose and adverted to the fact that it was the fiftieth anniversary of the President's arrival in St. Louis. Mr. Amend was asked to make a speech. He arose and with a weakening voice spoke of the by-gone days: but a quick movement trembled over his face: his feet gave way, and Father Etten brought him home. A physician was called and pronounced the case as paralysis and hopeless. Father Etten administered the last sacraments, and the gentle beautiful soul passed away into eternity, after a pilgrimage of seventy-seven years.

The burial took place from St. Joseph's Church to Calvary Cemetery. It was a magnificent recognition of John Amend's worth as a man, a citizen and a member of the Catholic Church, as sincere a demonstration as it was spontaneous and overwhelming. His influence is still living and active among us.

J. E. R.

The First and Second Conventions of the C. V.

In the course of years the Central Bureau has acquired from various sources the printed proceedings of the conventions of the Central Verein, from 1863 to the present. For a long time we had no record of the deliberations of the earliest conventions, barring, of course, the Constitution and By-Laws, frequently reprinted in the annual "Protokoll." In 1923, however, through the kindness of Rt. Rev. Msgr. A. B. Salick, of Milwaukee, we received out of the estate of the late Mr. Alois Steinberg, of that city, a transcript, written with pencil, of the proceedings of the conventions of 1855-1864, along with statistical tables showing, with some omissions, the status of the organization during the years from 1855 to 1904. Mr. Steinberg, who was at one time Secretary of St. Bonaventure Society of Milwaukee, made this copy about 1900, in which year he also had facsimile prints made of the cover and of sundry pages of the original Proceedings of the years 1855-65.¹⁾

Since the text of the proceedings of the earliest conventions of the C. V. is practically unknown, we present herewith a literal translation of the "Protokoll" of the first convention, held at Baltimore in 1855, and a summary of the second, which met in Buffalo in 1856. The two are combined chiefly for the reason that the record of the first convention permits only an inadequate understanding of the organization as it was and functioned. For the first gathering left the federation only loosely organized, it being found necessary to instruct the delegates to notify the Secretary within three months after adjournment whether or not the societies they represented elected to affiliate with the C. V. Moreover, the Constitution as adopted at Baltimore needs must be ratified and the By-Laws augmented. Under the circumstances the year 1855-56 proved a critical year for the C. V., as will be seen later. Combined, the proceedings of the two first gatherings will show how the federation emerged from this crisis, prepared to enter upon its career of Catholic activity.

The proceedings of the first convention read:

BOOK OF PROCEEDINGS of the

GERMAN ROMAN CATHOLIC CENTRAL VEREIN,
organized in Baltimore, Md., A. D. 1855.

G. Messmer, Secty.,
Rochester, N. Y.

Proceedings of the First Central Meeting in St. Alphonsus School Hall in Baltimore, April 15, 1855.

1. The assembly constituted itself at 5 o'clock P. M. Mr. George Deuther of Buffalo was chosen temporary Chairman and Mr. J. P. Buch of Pittsburgh temporary Secretary. Thereupon the representatives of the societies expressed themselves concerning the purpose of their coming together.

2. Mr. Deuther then called for the testimonials and credentials of the representatives. The following societies were represented:

1. Deutsch-römisch-katholischer Unterstützungs Verein, St. Louis, by John Amend, President; 2. St. Alphonsus

¹⁾ Central Bureau Archives.

Gesellschaft of Rochester, by Joseph Schutte; 3. St. Joseph's Gesellschaft of Rochester, by Ludwig Ernst; 4. St. Petrus Verein, Rochester, by Georg Messmer, Secretary; 5. St. Alphonsus Gesellschaft, Buffalo, by Georg Deuter; 6. St. Joseph's Liebesbund, Washington, by Peter Ruster; 7. St. Johannes Verein, Allentown, by Alois Hildebrandt; 8. St. Bonifatius Wohlthätigkeits-Gesellschaft, by Magnus Segner; 9. St. Michael's Unterstützungs-Verein, Birmingham, by Michael End; 10. St. Philomena Wohlthätigkeits Verein, Pittsburgh, by John P. Buch; 11. St. Michael's Verein, Buffalo, by Franz Haeffner; 12. St. Alphonsus Wohlthätigkeits-Verein, Pittsburgh, by Anton Meyer; 13. St. Valentin's Hilfs-Verein, Allegheny, Pa. by Caspar Bauer; 14. St. Alphonsus Gesellschaft, Baltimore, Md., by Anton Blatta; 15. St. Georgius Gesellschaft, Baltimore, Md., by John Mauser; 16. St. Peter's Gesellschaft, Baltimore, Md., by Franz Mueller; 17. St. Stephanus Gesellschaft, Baltimore, Md., by Franz Mueller.

3. Motion was then made and seconded that a committee of five be appointed to nominate officers for the regular meeting. The chairman, Mr. G. Deuter of Buffalo, appointed the following gentlemen: John Amend of St. Louis, Ludwig Ernst of Rochester, John Peter Buch of Pittsburgh, Anton Blatta of Baltimore, and Peter Ruster of Washington. Hereupon the meeting adjourned till Monday the 16th.

Monday, April 16, 9 o'clock A. M.: 1. The meeting having been opened, the names of representatives were read. The majority were present. The minutes of the preceding meeting were read and accepted.—2. The committee reported, recommending the following gentlemen as officers: Anton Blatta, of Baltimore, President; John Amend, St. Louis, and Anton Meyer, of Pittsburgh, Vice-Presidents; J. P. Buch, of Pittsburgh, and G. Messmer, of Rochester, Secretaries. They immediately took over their offices.—3. Louis Ernst, of Rochester, presented the motion that we organize a "Central Verein von deutsch römisch-katholischen Unterstützungs-Vereinen". Carried.—4. The same delegate further moved that a committee of five be appointed by the President to formulate a draft of a Constitution. Carried.—5. Moved by Mr. Deuter of Buffalo that the meeting adjourn until 4 o'clock P. M. Adjournment carried.

April 16th. 4 o'clock in the evening: 1. The minutes were read and approved. Continuation of voting on the Constitution; all paragraphs approved to the end. Adjournment until 2 o'clock P. M. [next day].

2 o'clock afternoon [April 17]: 1. It was moved to discharge the first committee. Carried.—2. On further motion a new committee was named to draft By-Laws to the Constitution. This consists of Messrs. G. Messmer, of Rochester, Anton Meyer, of Pittsburgh, and Franz Mueller, of Baltimore. This committee was approved. Adjournment until the 18th, 9 o'clock in the morning.

April 18. Morning, 9 o'clock: 1. The minutes were read and approved.—2. Mr. Deuter of Buffalo moved that if anything were lacking in the By-Laws, any member should have the right to all attention thereto. Carried.—3. Thereupon vote on the By-Laws followed; after 12 o'clock the meeting adjourned until 2 o'clock P. M.

2 o'clock in the afternoon: 1. Continuation of voting until the end.—2. Resolved that thanks be expressed to St. Alphonsus Gesellschaft of Baltimore for the present of rosettes made to the representatives.—3. Resolved that a committee be appointed to submit the Constitution to the clergy; it consists of Messrs. Deuter and Blatta. Adjournment until 7 o'clock in the evening.

7 o'clock P. M.: 1. Resolved, that a committee be appointed to draft a travelling-card for general use; it is composed of Messrs. Blatta of Baltimore, Deuter of Buffalo, and the Corresponding Secretary (G. Messmer).—2. Resolved, that a committee edit the By-Laws and have them printed; it is composed of Messrs. Deuter of Buffalo and Louis Ernst and Jos. Schutte of Rochester.—3. Buffalo was chosen as next convention city by a majority of votes.—4. The date of the next Central convention is the first Sun-

day after Easter, 1856.—5. Election of officers: President Anton Blatta, Baltimore; Vice-Presidents, John Amend, St. Louis, and Anton Meyer, Pittsburgh; Corresponding Secretary, John G. Fleddermann, Baltimore; Recording Secretary, G. Messmer, Rochester.—Adjournment until tomorrow, 4 o'clock P. M.

April 19th. 4 o'clock afternoon: 1. Minutes read and approved.—2. Resolved that the President has the right if any of the elected officers shall find it impossible to attend the next meeting—either because his respective society is unwilling to affiliate with the Central Verein, or because the officer is ill, or has died, or shall not arrive on time—to appoint another C. member to take his place.—3. Resolved, that if possible each representative be supplied with 10 copies of the printed proceedings of the German Roman Catholic C. Verein.

4. Resolved, that all representatives present, within three months, i. e., by July 20, incl., advise the Corresponding Secretary, J. G. Fleddermann, at Baltimore, by mail whether their respective societies will or will not affiliate with the D. R. K. C. Verein, founded April 16, 1855, in Baltimore.

5. Resolved, that, after the Recording Secretary shall have entered the minutes in the book and shall have collected and carefully put in order all other writings, books, documents, testimonials and credentials, he shall forward them for safe keeping to the present President, A. Blatta, in Baltimore.

6. Resolved, that the President and Secretary shall, without fail, appear, as already determined, at the Central meeting on the first Sunday after Easter of the year 1856 with all books, writings and other effects which are the property of the C. Verein.—7. Resolved that the President shall annually call the members of the C. V. to meeting by letter in accordance with the resolutions of the last [preceding] meeting, stating the time and place precisely.—8. Resolved that the President shall never open a convention without having waited for the representatives 30 days from the date of the Post Office cancellation on the invitations sent out from his place of residence, i. e., he must notify the representatives fully 30 days before the meeting.

Thus was the first convention conducted. When the delegates left Baltimore, however, the organization was established, as it were, in principle only, having barely begun to function. As a matter of fact nothing would be more misleading than the observation, based on a cursory reading, of these proceedings and of those of the next convention, that the organization mustered the same strength in 1855 and 1856, since at the first 17 societies were represented, while at the second 14 had sent delegates, and two others written statements of affiliation. This would, on the face of it, imply that practically the same units were actively interested in the two first years. The fact, however, is quite different. A study of the proceedings reveals the strange circumstance that of the 17 original societies but ten sent delegates to the Buffalo convention and one a declaration of membership, thus leaving but eleven of the original societies in the ranks, units failing to obtain or retain affiliation being located in Rochester, Allentown, Baltimore and Allegheny. The defections were, however, almost completely made up by additions from Baltimore, Erie, Allegheny, Rochester and Dansville (N. Y.). Oddly enough St. Alphonsus Society of Baltimore, which had been host to the first convention, is not recorded as a constituent society in the Buffalo Proceedings, nor is Mr. Anton Blatta, its one-time delegate and elected President of

the C. V., listed as present on that occasion. Hence it is that in the proceedings of the convention of 1856 Mr. John Amend of St. Louis, elected First Vice-President in 1855, is named as President, functioning until the election of officers had taken place.

While these failures to affiliate on the one hand, and the relative gains on the other indicate the hardships with which the young organization was forced to contend—circumstances which only a study of the Proceedings of the Buffalo convention could reveal—the latter at the same time offer the first information as to the strength and date of origin of the component units. The following summary supplies this valuable information:

	Name of Society	Delegate	Members	Resources	Date of Organization	Date of Incorporation
1.	St. Philomena Wohltätigkeits Gesellschaft zu Pittsburgh, Pa.	Johann Peter Buch	232	\$1,876.35	Jan. 1, 1849	June 16, 1849
2.	St. Alphonsus Gesellschaft, Buffalo, N. Y.	Christ Wickmann	240	412.07	May 6, 1849	Jan. 21, 1851
3.	St. Michael's Verein, Buffalo, N. Y.	Franz Haefner	127	525.00	April 18, 1842
4.	St. Ludgerus Gesellschaft, Baltimore, Md.	Johann Meuser	79	488.97	Jan., 1849	Jan., 1849
5.	St. Johannes Verein, Allegheny, Pa.	John Peter Buch	355	2,854.69	Jan. 1, 1848	Jan., 1848
6.	St. Georgius Verein, Erie, Pa.	Franz Schlaudecker	63	300.00	June 10, 1852	not inc.
7.	St. Alphonsus Verein, Rochester, N. Y.	Joseph Hoffmann	55	429.00	Aug. 2, 1854	not inc.
8.	St. Bonifacius, Birmingham, Pa.	John Tragesser	135	400.00	June 5, 1854	not inc.
9.	St. Michael's Verein, Birmingham, Pa.	John Tragesser	100	1,000.00	June 9, 1849	July 20, 1849
10.	St. Louis Unterst. Verein, St. Louis, Mo.	John Amend	300	795.39	Nov. 13, 1847	Nov. 13, 1847
11.	St. Bonifacius Verein, Rochester, N. Y.	Fr. Jos. Th. Maier	150	600.00	June 5, 1855	not inc.
12.	St. Peters, Rochester, N. Y.	Geo. Messmer	101	758.86	June 1, 1852	1853
13.	St. Paulus Verein, Baltimore, Md.	John Mauser	70	206.16	June 4, 1855	1855
14.	St. Bonifacius, Dansville, N. Y.	Friedrich Duerr	23	135.95	Mar. 30, 1852	not inc.
15.	St. Alphonsus Wohltätigkeits Verein, Pittsburgh, Pa.	Delegate				
16.	St. Joseph's Liebesbund, Washington, D. C.	announced by letter Affiliation announced by letter				

This summary shows the 16 societies composing the C. V. in 1856 distributed over ten cities in four states and the District of Columbia, with a total membership of something over 2,000 and joint resources of about \$11,000, the precise figures not being given since the two units last listed presented no report.

The routine of this convention was more voluminous than that of the Baltimore gathering. The more significant actions of the meetings, that were more or less a development of the beginnings made a year before, follow:

The following officers were elected: President, Franz Haefner, Buffalo; First and Second Vice-Presidents, Joseph Hoffmann, Rochester, N. Y., and Johann Peter Buch, Pittsburgh Pa.; Corresponding Secretary, Christian Wickmann, Buffalo; Recording Secretary, Franz Schlaudecker, Erie, Pa.; Treasurer, Johann Mauser, Baltimore, Md.

The convention decreed that the officers should not receive a fixed salary, but must present a bill for "business transacted directly in the interest of the C. V.," whereupon "adequate compensation" should be allowed.

In promotion of one of the chief purposes of the organization, the convention approved of cards for members leaving their place of residence.—Certain uniform regulations applying to the award of sick benefits were ratified.—Printing of Proceedings, establishing the order of business, and similar routine matters were decided.—The Proceedings were ordered printed in the *Aurora*, of Buffalo, and the other Catholic German language papers were to be requested to publish them also.—Per capita collections totaled \$202.00, against which expenses had accrued totaling \$50.54, so that a balance of \$151.46 remained in the treasury.

Two items deserve special mention. The convention adopted as the seal of the C. V. a drawing of the Holy Family, to be encircled by the name

of the organization. When executed, the seal bore also the image of a dove, symbolizing the Holy Spirit. Further, the annual dues were set at 10 cents per member, with the following interesting provision:

"Each affiliated society is to pay as many times 10 cents as it has members; the necessary expenses of the C. V. are to be defrayed out of these contributions, provided, however, that the expenses are to be prorated upon the various societies. Further be it resolved that, if a money surplus remains, the proper share shall be returned to each delegate for his society (i. e., to the Treasurer, or whom ever the society may designate); however, the money so returned shall always be placed and kept in a 'Fund of the D. R. K. C. V.' and shall be available for no other purpose than that expressly designated by the C. V."—The con-

vention formulated certain provisions to carry out this decision.

We have here, it would seem, a far-sighted provision intended to enable the C. V. as such, and the affiliated societies as members of the C. V., to undertake specific tasks for which this larger Catholic movement might claim support. One can readily see the democratic principle in practice in the reassigning of the surplus to the contributing units; and on the other hand the emphasis laid on solidarity by the restriction that the reallocated funds be kept intact for common purposes. A basis was thus provided for common action, without which basis, and without the spirit influencing its establishment, the C. V. would probably not have been able later to approach as effectively as it did some of the tasks to which it devoted itself, as, for instance, immigrant welfare work.

Altogether, the summary of the Proceedings of the first two conventions of the C. V. evidently shows the representatives of the young organization as a purposeful group, willing to overcome difficulties in the pursuit of a noble cause, and eager to promote that solidarity which has remained one of the Central Verein's chief characteristics. The Proceedings record no addresses; they constitute a report of motions and action thereon, of elections, of essential convention routine. But through this routine one may perceive the central purpose: the pursuit of what is today known as Catholic Action—organized Catholic lay activity, marked by energy and sane optimism, devoted to the cause of religion and charity in the spirit of the Church.

A. F. B.

My Pioneer Life in the Great Forest in Northern Wisconsin

and

My Pleasure Trip to New Orleans¹

V

The tail sawyer, whose place was at the tail end of the log-carriage, was under the order and control of the head sawyer, whose place was at the head by the saw. As there was too much noise to hear anything all orders and instructions from the head sawyer were conveyed to the tail sawyer first by a sharp shrill whistle to call his attention and then by signs made with the hand and fingers. Every thing worked beautiful, worked like a clock in fact. All details were attended to promptly and quickly and all the men seemed to be interested in the work. But there was nothing in all that for me. I knew that I could not undertake to fill any of those places.

Just as I had arrived at that conclusion and was feeling lowspirited and discouraged because my chance seemed very small, a man came through the door in the end of the building and walked through the passage between the logs and down a few steps past the elevated floor to where there was a large pully, which I had noticed before and wondered why it did not move as it had the belt on. The man, however, soon made it move. He took hold of a lever and gave it a pull and the pully started and with it an axle that was connected with it and to which the end of the long chain; which I had also noticed laying on the floor, was fastened.

The chain wound around the axle and came crawling into the mill like a great long snake. I went to the door and looked down the slide and there a great big log came moving up the slide. A large iron hook at the end of the chain had been driven into the log on top near the end and as long as that hook held the log had to keep moving. I remained at the door and watched the proceeding with considerable interest.

When the log passed me I saw that it was one of those big ones that a good size man could hardly turn over. It had to move, however, as long as that man held his lever, but when the front end of the log had reached a line even with the saws he gave a pull on the lever in the opposite direction and the log stopped at once. This was a feature of millwork which I had not seen before and one that interested me more than any of the other work. Hence I concluded to get a talk to that man if possible; but in the mill no body could hold a conversation, so I walked down the slide, on the lath-trail constructed along-side of the log-slide for to walk on. I sat down on the river bank and waited. It was not long though before he made his appearance coming down the slide with both hands behind him holding on to

that big hook and dragging the chain after him. He was quite young and good looking too, but tall and stout built.

He saluted me very pleasantly and said "are you traveling young fellow?" Yes, I said, I have been traveling but I would like to quit that now if I could get something to do here. "Would you like to be a log-jacker? that is my title," he said, with a laugh. Oh, yes, I answered, but I suppose it is hard work to roll those big logs in the mill. "Not at all," he said, "I am going to get a big one now and you can go along up and try it yourself". Then he took up a long thin pole with a pike and hook in the end and jumped on the logs. He soon got the one he wanted and brought it to the slide, then he took his maul and drove the hook in and said, "come on," and we started to go up the slide. "Well," I said, "it is really no use for me to experiment with it because, even if I would be able to do it, the place is filled, I suppose." "I am not so sure of that," he said. "Of course I do not know, but the man who relieves me at 12 o'clock tonight wants to quit as he is sick but whether or not he has told the boss about it I could not say." By that time we had got in the door and conversation had to stop. I sat my carpet bag down by the door and went on with my new found friend to where his log-pulling machine stood. He took such trouble to show me how the lever had to be held to make it work and how to stop it; that I could not refrain from thinking that he, at that time, felt sure that I would be his partner in the log "jacking" business. When the log came up on the level platform and was moving on towards us he said, "now watch," and he kept his eyes steady on the log until it reached to within about a foot of the end of the platform; then he gave the lever a quick jerk forward and the log stopped at once. "There, so far it must come but not any further."

Then he took the cant-hook (as it was called). It was a short, heavy, handspike in which there was an opening chiseled about in the middle which held the end of a large steel hook by a bolt being put through the wood and the end of the hook. The hook had a shape like a sickle but very much larger and sharp pointed at the end which was to catch in the log. He placed the end of the handspike on top of the log, at about the middle, then he put the hook to the log as far down as it was possible to reach and gave it a little jerk so that the sharp point went through the bark and took a good hold in the wood. "Now," he said, "put your shoulder under the cant-hook and see how easy you can roll that big log over." I did so and was very much surprised to find how easy such a large log would roll on the floor by the use of the cant-hook. But it was now getting late, the sun was nearly down and so I went to the door to get my carpet bag and the log-packer took up the hook and came along pulling his chain behind him.

While we had pulled in that log and rolled it to place, I noticed a tall young man in the mill who had not been there before. That he was no mill-hand could be seen easily enough. He wore a black

¹) Manuscript Memoirs of James Larson, late of Fredericksburg, Texas; publication begun in March, 1930, issue.

suit and white shirt and went about in a manner that indicated authority. So when we got in the door I asked my friend who that young man was. "Why," he said, "that is Mr. Jones, the boss; he comes around two or three times a day to take a look about in the mill. He is the man you will have to speak to."

As it was not possible to talk to him in the mill so as to be understood, I went down the slide and around to the front of the mill, determined to watch him as he came out; I knew that he could not get away from the mill in any other direction. I sat down on a small pile of timber near the door and waited, I must say very anxiously, for Mr. Jones to come along. I had set my mind so firmly on that log-jacking job now that I would be greatly disappointed if I should fail to get it. In fact, it seemed to me to be the only suitable place in the mill for me; the one I liked the best, at least. Finally Mr. Jones came out and I at once stepped forward with my carpet bag in the hand and said "good evening. He returned my salute very pleasantly and stopped. Of course he could see on me that I had something on my mind and so he turned to me with both hands in his pockets and smiled, and I stated my business at once. I told him that I had come to Oconto to try to get work and I would like to get a job in his mill. He looked at me and said, "you never did work in a sawmill before, I can see that." "No," I said, "I never was away from home before." "Well, then, what do you suppose you can do in a mill?" "I can pull logs, sir," I answered. "My young fellow," he said, "this mill runs night and day and each set of men must work half of the night and half of the day; that is the set that relieves those at work now must turn out at 12 o'clock tonight. Now if it should happen to be a pitch dark night; perhaps raining and thundering; you would have to get logs in the mill anyhow, it does not stop for bad weather; and you must also bring in the kind of logs required and to do that you often have to get across the logs away to the other side of the pond, how would you like that on a pitch dark night?" "I would not care about that," I said. "But if you should fall in the pond, what then?" "Well, sir, I would get wet, but that would be all; I would easily get out again," I said, and laughed at it. Mr. Jones looked as if he was surprised at my answer and then asked me where I had learned to ride logs and swim and I told him that there was a river running through the settlement where my father lived. "Well, you will do," he said. "I will hire you. Tonight at 12 o'clock you can commence." Then he took a small book out of his pocket and wrote a few words on a page, tore it out and handed it to me and said, "take it to the lady at the boarding house over there and she will give you a room and supper."

And so I hired out for the first time in my life and as a log-jacker in a mill, work which I had never even seen before that afternoon. But then I had, as it appeared, made my own choice. I had settled it in my mind; that place would suit me and

my success in getting it looked very much like a victory over obstacles which I expected would stand in my way. Besides being young I was small. Smaller than either of the boys I had seen at the lath-mill. Therefore it seemed strange, even to me, that Mr. Jones should take me to fill the place of a man. But he was satisfied with my answers to his questions, I suppose, hence said, "you will do," with a sort of quiet smile while he wrote in his book. I had occupied my mind so much about getting the job that I had not thought of asking him what pay I would get. But my mind was quite easy though on that subject. I knew that if I done the work right I would get the pay that was given for such work.

The boarding house, which was not more than about 120 yards from the mill, was a large frame building built on the plan of a hotel. I was so elated over my success that I had to talk to some one about it. Before I reached the mill the whistle blew and when I looked back toward the boarding house I saw a lot of men coming out of there and walking towards the mill. The object of this was not clear to me at the time; but I soon got to understand it. Just after I got upstairs these men also came up and scattered about, each to his particular place, and those who had been at work, head and tail sawyers, all went down stairs and left the mill. Hence I saw that this was a rule by which the men at work are relieved long enough to eat their supper and the mill not being stopped. My friend I did not find in the mill but his old partner was there attending to the work. He was a big man, even bigger than my friend, and did not look to me to be sick. I remained about the mill until that set of men came back from supper and then I hastened to tell my friend about my success and he said he had already heard it and was glad of it; because that elephant, as he called him, was a very mean chap and had often treated him bad.

I loitered about in the mill for a while after I had my supper and went out on the logs several times with my partner just to see how I could get along at night. It was not a very dark night, however, hence it was not a fair trial which I found out later on. But as long as I was in the mill I pulled every log in and got to understand that part of the work tolerably well. At last my partner said, "You had better go to your room now and get some sleep or you will be so sleepy tonight that you will get a ducking sure; and that would be ugly, don't you think so?" and I did, and took his advice at once.

My room, being at the end of that long hall, was easy to find and my bed was also easy to locate as my room-mate was already in the only other bed in the room and he was engaged in a sort of snoring that sounded like the growl of some wild animal and gave me fair warning not to meddle with him. A few minutes later I passed into the land of dreams myself and probably joined in the chorus with my room-mate, too.

Whether I did or not I can't say; but if so I know that I was not half through with my part of the concert when I was aroused by a tremendous racket

of a gong being hammered lively by some one at the foot of the stairs. I sat up in bed at once and commenced to rub my eyes with both hands and look about in the dark room quite bewildered. For a moment it was impossible for me to remember where I was. My sleep had been so short and cut off so suddenly that I could not collect my thoughts. The spell was soon broken, however. My room-mate jumped out of bed and commenced to dress, doors opened and closed along the hall and men walked down the stairs; then it dawned on my mind that I was now a log-jacker and that I, too, had to get up and go to work and supply the mill. That made me jump out quick; my room-mate had already left and there was a chance that I would be late. But it was the hardest task I ever had, to force myself into something like my usual lively wide awake mood at that early hour. I had never before been required to rise until my mother had breakfast ready and I felt that my job was not as pleasant and agreeable as I had imagined. In fact, I would not, at that moment, have cared if somebody else was the log-jacker and I could go to bed and finish my sleep. But I had undertaken it and now had to do it. So I stumbled out into the hall, half asleep, and down stairs, along the big hall until I came to the entrance to the dining-room. There were a few men yet at the table eating breakfast. But I had no appetite for breakfast and went right on to the mill. I met my partner at the head of the logslide and he said, "well, I be blowed if you don't look like an owl in daytime when the sun is shining on him; what is the matter, young man?" Oh, I said, those people over there at the boarding house disturbed my sleep with their confounded racket they made on that big milk-pan at the foot of the stairs. I guess they thought that was very funny but I didn't. "Well, you will soon get used to that," he said, "and you see I had an idea that you would be somewhat put out by that noise on your first night so I have filled the mill with good big logs which will give you plenty of time to wake up before you need to go on the pond; that is if it don't take you too long"; and then he laughed and ran down the slide before I could thank him for his kindness.

I soon came to myself after my partner had left me. The responsibility which now rested upon me left no room for sleepiness or drowsiness. I was particularly anxious to know how hard I really had to work, under ordinary circumstances, to keep the mill supplied with such logs as the sawyers wanted. Hence I commenced at once, when one had been rolled on the carriage, to roll the others over until I had room to pull a log through between them. Then went to the pulley, threw back the lever that releases the cogwheel, picked up the big hook and started off down the slide pulling the chain after me like an old hand at the business. It was a very pleasant night, though tolerable dark now. There was no wind to hold the logs over on the opposite

side of the pond as my partner had told me was sometimes the case. At the foot of the slide I picked up the long pole and jumped on the logs; really more for to see if logs are harder to ride in the dark than in daytime, but I found that there was no difference. They would roll if they got a chance but they could be stopped just as easily. The only difference there was of any importance was caused by pieces of flood-wood and loose bark in the water among the logs. It was difficult, in the dark, to distinguish between such stuff and logs and to make a mistake and step on it was equal to jumping off into the pond. It meant a ducking. But on that tour I did not have to take any risks of that kind. I could reach the logs from the bank with my pole and so went through that tour without any mishaps and kept the mill supplied quite easily, and when my partner relieved me at 12 o'clock next day I also had the mill filled and was not tired, either. So my first tour was finished and I went to the boarding house quite satisfied. I knew now that I was able to do the work. I had kept the mill supplied on that tour and had plenty of time to spare. Of course, with the troubles caused by strong wind from the bay keeping the logs over on the opposite side of the pond, I had no experience yet, but I had no fear on that source. As a log rider I was an expert, that I knew. . . .

Mr. Larson describes the setting of the mill, the mill-pond and other details, and continues:

The next night, when my tour came on, I was in a much better condition and spirit than the night before. This time I even woke up when the whistle blew at the mill, which I was told was always before they commenced to hammer the gong at the foot of the stairs; but I did not hear it the first night. This time I also went to the table and ate a little and drank a cup of coffee. But I could not eat a meal such as would last until the next morning. But I noticed that there were some others that did not relish such early breakfast and they cut off big chunks of beef or pork as suited them best and then took a couple big slices of bread and took it along to the mill; and as I remembered how hungry I felt before breakfast time (6 a. m.) on my first tour, I also took a good lunch with me to the mill. When I met my partner he said, "Oh, this time you look better, more pleased, they did not disturb you quite as bad this time, I suppose, eh?" No, I said, I woke up by the mill-whistle this time. "Of course," he said, "I knew you would soon get used to it." And so I did. Tour after tour, day after day, I stuck to my job, and the longer I worked at it the more used I got to everything, getting up at midnight included. And so with the work at the mill. When I had been at it some eight or ten days I was perfectly master over all and everything connected with my job. And I was so proud of my skill and satisfied with my place that I would not have traded with any of those employed inside of the mill; not pay and I did not, at that time, know what I was even a head-sawyer, though they received such big going to have.

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America
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First Vice-President, Hy. B. Dielmann, San Antonio, Tex.
Second Vice-President, Joseph Adler, New York, N. Y.
Third Vice-President, Frank Saalfeld, Salem, Oregon.
Fourth Vice-President, Mrs. S. C. Wavering, Quincy, Ill., Pres. Cath. Women's Union, U. S. A.
General Secretary, F. J. Dockendorff, La Crosse, Wis.
Assistant Secretary, W. Hammeke, Philadelphia, Pa.
Treasurer, George Korte, St. Louis, Mo.
Marshal, Michael Weisskopf, St. Paul, Minn.
Trustees, Michael Deck, St. Louis; **E. A. Winkelmann**, St. Louis; **Jos. F. Brockland**, St. Louis; **Otto H. Kreuzberger**, Evansville, Ind.; **Anth. J. Zeits**, Philadelphia, Pa.; **Wm. Siefen**, New Haven, Conn.; **John A. Roehl**, Milwaukee, Wis.; **John J. Jantz**, Detroit, Mich.; **John L. Sebal**, Baltimore, Md.
The Executive Committee consists of the Officers, the Trustees, the Committee on Social Propaganda, the Presidents of the State Leagues, and the following members-at-large: **Rev. A. Mayer**, St. Louis, Mo.; **Rev. Leo Henkel**, Ill.; **H. Dittlinger**, Tex.; **Jos. Berning**, Ohio; and **Chas. F. Hilker**, Ind.
Hon. Presidents: M. F. Gärten, Chicago, Ill., and **Charles Korz**, Butler, N. J.
Communications concerning the Central Verein should be addressed to the General Secretary, **F. J. Dockendorff**, 502 So. 14th Street, La Crosse, Wis.

The Archbishop of St. Louis to the C. C. V. of A.

Archbishop's House
 St. Louis

July 19, 1930.

I am delighted to hear that the Catholic Central Verein of America is about to celebrate the Diamond Jubilee of its foundation.

For fifty of these seventy-five years I have been conversant with the organization and for the last twenty-five years, intimately so. My appreciation of its work, purposes and character grows with the growing years.

Some years ago I wrote a letter regarding the endowment of the Central Bureau, and in that letter I referred to the work of the Bureau, which is indeed the work of the entire Society. It is not necessary to repeat what I then wrote, only this, that now I feel as the Bureau has reached its endowment and the Society its diamond jubilee, there is room for heartiest congratulations. You have fought a good fight and have succeeded, but the success that marks these seventy-five years is only an omen, I hope, of the greater success that will come to you during the coming years.

If there be those who say that your Society was German-American in its origin and largely so in its growth, and it now might well yield to the newer influences that obtain, you can remind such people that then you were not only German and American, but above all things you were Catholic; and that while specific German thought may wane, your Catholic life and activity should and must grow more and more. That it will, I feel certain, because such have been the splendid equipment, traditions and zeal of your Society that because of them you can strike more valiant blows for the home and the social

structure, and social justice and just laws and decent Christian living than at any past time.

The Church calls you today, the Church needs you—needs you more than in any past age; and I know that the Central Society will not fail to respond to the call and will not fail its mother, the Church.

* **JOHN J. GLENNON**,
 Archbishop of Saint Louis.

The Fulda Bishops' Conference to the C. V.

The Prince Bishop
 of Breslau

Breslau, June 17, 1930.

To the Management and the Central Bureau
 of the Catholic Central Verein
 in St. Louis:

Information concerning the celebration, about to be observed, of the continued existence, for 75 years, of the Central Verein, provides the Fulda Bishops' Conference a longed-for and welcome occasion to speak a word of most cordial and grateful recognition for the activity, so replete with blessings, of this Society.

Our gratitude goes out in particular to the admirable charitable activity which the Society, now honored while commemorating its Diamond Jubilee, has devoted to all the dioceses of our country during the terrible years of most frightful visitation that had come over Germany. God alone knows how many benefactions have been thus directed to poor families and starving children, into how many thousands consolation and courage and trust in God have thereby been instilled, and how many priests owe sincere thanks to the quiet beneficence of the Central Verein.

There is another consideration also which obligates the German Catholics to gratitude towards the Central Verein. The conduct, ever ready for sacrifice and ever intelligent, of the management of the Central Verein, has caused the relations between the Catholics of the Old and the New World to become more intimate and more cordial. This does not apply only to the days of war-time distress, which inflicted such grievous wounds upon the regard of the other nations for our country, but also to the time following the war. The letters and publications of the Central Verein radiate a feeling of a solidarity of interests and of soul-relationship which affects us in an exceptionally beneficent manner.

It is not my task to evaluate the merits acquired by the Central Verein with respect to Catholic life in America itself; they may be judged by those in the midst of throbbing American life. But my heart impels me to give faithful and most cordial expression to the emotions of gratitude which our country owes the Catholics of America.

May God's blessing assure to the Central Verein in future also most bountiful success for the good of our Holy Church.

In faithful esteem,
 The Chairman of the
 Fulda Bishops' Conference,
A. CARD. BERTRAM

Pius IX to the Central Verein (July, 1866)

Within recent decades the Central Verein has offered the Holy See numerous proofs of devotion and has received from Rome more than generous appreciation. Participants in pilgrimages have been cordially welcomed by Pius X and Pius XI. Benedict XV and Pius XI, the former in 1919, the latter in 1925, have addressed to our organization communications far more gracious and commendatory than our efforts warranted. The personal representatives of the Holy Father, their Excellencies the Apostolic Delegates, Archbishops Falconio, Bonzano and Fumasoni-Biondi, have by attendance at a number of conventions since 1907 and by letter and word of mouth expressed the fatherly solicitude of several Pontiffs for our society and its endeavors.

Evidences of the benevolent attitude of the Holy See toward our movement have thus become so frequent that many are inclined either to attach too little significance to them, to take them for granted, or to attribute them to some combination of circumstances of comparatively recent origin. The thought will probably have occurred to but very few: Did the Central Verein, now commemorating the 75th anniversary of its founding, in its earlier days approach the Holy and receive any token of the interest of the Sovereign Pontiff in its aims? Yet it is a significant fact that, apart from later evidences of such relations, our federation as early as 1866, then in its eleventh year, communicated an expression of its homage to Pius IX, and received from that persecuted Pope a most gracious brief, conveying paternal commendation and the Apostolic Benediction.

While the brief itself is reproduced in the Proceedings of the convention of 1867, held at Pittsburgh, the incidents that led to its being issued are recorded in the official report of the meetings held in Buffalo on May 20-23, 1866. On May 22, we read, the Rev. Sinclair, D. D., pastor of SS. Peter and Paul Parish, Rochester, N. Y., addressing the meeting, commended the society, and, according to the Proceedings,

"related, for the edification of this society, the origin and development of the Peter's Pence, demonstrating how wonderful are the ways of the Lord, who precisely in this important matter employed as His instrument a German-American layman, of Loreto in Pennsylvania, the famous convert Baron v. Schroeder, in order to execute for the welfare of the Church what seemed impossible in the eyes of human wisdom. . . ." ¹⁾

This address gave rise to extended remarks by Rev. Norbert Stoller, O. M. C., Syracuse, ²⁾ who urged:

"that this year the Central Verein compose an address in

¹⁾ Protokoll d. 11. General-Versammlung des Deutschen Römisch-Kathol. Central-Vereins, geh. in Bugalo, N. Y., am 20, 21, 22. u. 23. Mai, 1866. Buffalo, 1866, p. 13. The reference to the origin of the Peter's Pence, translated literally from the remarks of Father Sinclair as recorded in the Proceedings, must be understood as applying to the beginnings of the Peter's Pence in the U. S.

²⁾ Fr. Norbert Stoller, O. M. C., was Recording Secretary of the C. V. for several terms, and an energetic champion of its cause.

Latin, have it signed by the officers and delegates, and forward it, through the mediation of the Right Rev. John Timon, D. D., Bishop of Buffalo, to the Holy Father Pope Pius IX.; the purposes of the Central Verein were to be designated therein and the Holy Father humbly petitioned to impart to it His Apostolic Blessing." ³⁾

The address, dated May 23, is reprinted in the Proceedings, which further record that, in the afternoon of that day:

"Rev. P. Norbert Stoller advised the convention that the Rt. Rev. Bishop wished the address to the Holy Father to be signed, with designation of place of residence, by the officers and delegates to the 11th General Convention; this wish was gladly complied with." ⁴⁾

The Holy Father's reply is dated but a few weeks later, July 5. As translated from the text printed in the Proceedings of the convention of 1867 ⁵⁾, it reads:

Brief of the Holy Father, Pope Pius IX, to the Right Reverend Bishop of Buffalo

In reply to the address directed by the Roman Catholic Central Verein of America to the Holy Father at Its Convention of This Year, Held in Buffalo.

"Venerable Brother, Salutation and Apostolic Blessing!

"At a time, Venerable Brother, when godless men conspire with such wickedness against the Catholic Church, nothing can, in fact, be more desirable and pleasing than that We should find men everywhere, whose earnest aim is the protection and defense of our Church. In consequence it caused Us no slight joy when your address of May 22 was received, signed by you and others and expressing the most profound sentiments of devotion and veneration for Us and this Holy See. At the same time you informed Us, Venerable Brother, that the 'German Roman Catholic Central Verein,' consisting of members in every State of the Union, was assembled in your city of Buffalo last Pentecost: which society pursues as its principal purpose to defend and disseminate faith in our Holy Church and her saving teachings with zeal and perseverance, as well as to strive against and to oppose the countless evil sects and fatal errors.

"In consideration thereof We accord well merited praise and thanks to the members of the society named and cordially encourage them to persevere in their holy undertaking (in obedience to their ecclesiastical Superiors) and to be ever more and more solicitous for the defense and dissemination of the Catholic teaching. And we humbly pray the Almighty and Gracious God to pour out upon the members of this Society the choicest gifts of the blessings of His Divine grace. Further, as a token of Our special good will toward you, We impart to you, Venerable Brother, to the flock entrusted to your care, and to all members of the aforementioned Society, the Apostolic Benediction in cordial love.

"Given at St. Peter in Rome this 5th day of July, 1866, in the 21st year of Our Pontificate.

"PIUS P. P. IX."

³⁾ Protokoll, etc., 1866, p. 13. ⁴⁾ L. c. p. 19.

⁵⁾ L. c. p. 36-37.

The action of the C. V. convention of 1866 and the Papal Brief quoted establish the fact, supported by later evidences, that from its early days our organization was deeply attached to Rome and made its attachment known. Having fostered the 'sentire cum ecclesia' it was prepared to heed the call of a Leo XIII, a Pius X and a Pius XI to Catholic Social Action and Catholic Action, and finally to merit the praise accorded it by the present gloriously reigning Pontiff, that it had always "observed closely the Papal Documents concerning Catholic Action and the instructions of the Holy See."

The Central Verein must continue to foster loyalty for the successors of St. Peter, realizing that there is no alternative but Rome or heresy and paganism.

Msgr. Oechtering, Retired, on the C. V.

From across the Atlantic, from Riesenbeck in Westphalia, the Rt. Rev. Msgr. J. H. Oechtering, formerly of Fort Wayne, sends a most cordial appreciation of the C. V. and its Bureau to Mr. C. J. Kunz, Secretary of the Indiana Branch. A distinguished priest and an author, the Monsignore was carried with him into retirement a gratifying memory of the spirit animating the members whom he had opportunity to observe. His letter reads in part:

"During the half century which I spent as pastor of St. Joseph's parish in La Porte and of St. Mary's parish, Fort Wayne, I had the honor of being the Spiritual Director of the local branches of the Central Verein, and had therefore ample opportunity to witness and appreciate their work, especially in the field of Christian charity, relief and support in sickness and death, and care of widows and orphans.

"I gratefully remember the loyal stand they took in regard to parish work, and in willing co-operation with their pastors. What that meant in the early days, when congregations had to be established and supported, we of the pioneer generation know how to value.

"Forever will their stand be recorded in letters of gold on the pages of our history—the uncompromising position held by the Central Verein and its local branches in regard to Christian education and the parochial school system.

"Last but not least comes the far-reaching and effective activity of the Central Verein through its Bureau at St. Louis, assisting the Church militant in combating the dangerous errors and destructive tendencies of modern times, which threaten the very existence of religion and the sources of Christian life, the rights and liberty of the Church and of conscience, the social order and the sanctity of marriage, the rights of parents and of the child, the very props and stays of the State and the established law and order of our beloved country."

Msgr. Oechtering's appreciation will grace the records of this the Diamond Jubilee Year of the C. V. If today some members marvel at the appreciation our pioneer members and their next successors found in the hearts of pioneer priests, let them emulate the example of their originals and they too will live in the memory of future generations.

Speaking of the Central Verein on a recent occasion *The Week*, an ably edited Catholic review, published at Bombay, says *Central Blatt and Social Justice* treated labor problems "with breadth of vision and Christian charity."

Value of the Day Nursery

The importance and value of the charitable services the Day Nursery renders those, whom to aid is its purpose, were well set forth in the *New York Catholic News* not so long ago:

"It is not easy to exaggerate the good done by a Catholic Day Nursery," says the author of an article describing a particular New York charity of this nature. "Day after day the children enjoy cheerful surroundings and play away to their hearts' content or sleep between the three wholesome meals furnished at regular hours. And then as they grow older their minds are brought under the influence of religion; they learn a few of the simple fundamental doctrines of the catechism and they begin to practice prayer. In the meanwhile their mothers, deprived by death or other misfortune of the support of the children's fathers, can go with peaceful minds to their daily toil, the remuneration from which will enable them to maintain a decent home.

"The charity of a nursery is more lasting and more widespread," the article concludes, "than any other form of charity we engage in. It goes on from day to day for months, sometimes for years, benefitting the same objects, and is more ideal for the purpose than even splendidly managed orphan asylums. It keeps the home intact, it gives the mother a certain degree of independence and furnishes her with every opportunity for promoting the ties of love which should bind together the members of the family."

Even the most enthusiastic friends of the Day Nursery would not deny that this charitable institution is merely an adjunct or a temporary substitute for the home cared for by the mother of a family. But, since women have been dragged into industry, since even married or widowed women, the mothers of families, may be forced by circumstances to work for a living outside their household, the Day Nursery accepts and carries out an obligation incumbent on charity, akin to that to which more than once noble-minded women of former times devoted themselves by nursing at their breast an infant whose mother had passed away.

The C. V. founded and has conducted St. Elizabeth Settlement at St. Louis for the past fifteen years, primarily for the purpose of demonstrating the need of institutions of this nature, and the good they do. The Central Bureau has made known its experiences sedulously and continually ever since the opening of this beneficent institution, without, however, having thus far been able to influence any other group within the C. V. to make a similar effort. The chief purpose we had in view in founding the Day Nursery has, therefore, not been realized, in spite of the fact that as far back as 1916 the President of the Central Verein, the late Mr. Jos. Frey, had pointed out this institution was, among other things, to serve as a prototype.

In his Message to the Convention of that year, held at New York, Mr. Frey declared: "It is with gratification we note the founding of St. Elizabeth Settlement in St. Louis, achieved by the Central Bu-

reau. This foundation is a step in the right direction. . . . Our Women's Union especially should avail itself of the experience gained in St. Louis and organize similar institutions wherever needed."

Unfortunately, there has been no development whatsoever in this direction; naturally this has been a disappointing experience to the Bureau staff, whose members are convinced both of the necessity of day nurseries and that they may accomplish an untold amount of good. Nor should anyone imagine institutions of this kind to be needed in our great cities only. Wherever a larger number of married women are obliged through circumstances to work for wages in factories and shops, that need exists, and a survey will readily reveal whether conditions demand or warrant the founding of such an institution or not.

It is hardly necessary to add that the Central Bureau will gladly grant its assistance to any group willing to consider the advisability or desirability of founding a Day Nursery.

F. P. K.

Have Not Changed at Heart.

Among the Germans who came to America following the revolution of 1848 none were more outspokenly atheistical than those who organized the Turning Societies. Consequently these organizations were exponents of atheism, and their members considered themselves privileged to attack those of their countrymen affiliated with any church. Although the Turners of today are much less pugnacious than were their fathers and grandfathers, they still seem willing enough to help propagate atheism. A recent official communication from the American Turnerbund contained a list of books, offered for sale by the Lessing Co., of Pittsburgh, Pa., including among other titles, those of the following volumes:

Thomas Paine, *The Age of Reason*; J. Lewis McIntyre, *Giordano Bruno*; Ernest Renan, *Life of Jesus, and His Apostles*; John W. Draper, *History of the Conflict Between Religion and Science* (the circular says of this book: "No more thrilling story of the eternal warfare between Bigotry and Truth has ever been written"); Kersey Graves, *The World's Sixteen Crucified Saviors* ("It is a book that will astonish even students, while it will dismay the orthodox"); T. W. Doane, *Bible Myths and Their Parallels in Other Religions* ("The author contends that most of the fundamental features of Christianity were borrowed from other religions"); George Brandes, *Jesus a Myth* ("The greatest critic of modern times offers a complete and searching study of the evidence, holds that Jesus never existed as a man, but is a wholly legendary figure.").

It is significant that the list contains not one German book, although this year's "Turnfest" was advertised by the American Turnerbund as comprising a "German Week in Buffalo, N. Y., from June 24-29, 1930." The well-known lines of Horace may, in this instance, be varied thus: "Those that cross the sea change their language, but not their evil thoughts."

The pastor of a rural parish in the State of Wisconsin, Rev. Jos. Steinhauser, writes us:

"Your articles on the Farm Question and Federal Farm Board are very timely and thought provoking."

Missionary Labors and Mission Needs

The Catholic world has acclaimed the decision of the Holy Father to develop as rapidly as feasible a native clergy in the various Mission countries. However, little thought is given to the obstacles in the way of carrying out these plans. In the first place preparatory seminaries must be erected, ultimately seminaries for the education of those that have persevered and are preparing for the priesthood. Fr. Emmanuel Behrendt, O. F. M., an American Missionary in the province of Shantung, included a few remarks on the subject in a recent communication to the Bureau:

"As to myself, thank God, I am still very well, but I am rather glad that the school term is drawing to a close. It was an unusually hard year, trying to establish our Seminary. You know that ours is a new Mission, and hence we must build from the bottom up. I believe I can say we have put the Seminary on its feet, as far as the classwork and the daily routine is concerned. Since the boys came to us from various schools, their standards varied greatly. It was this condition that imposed considerable extra labor on me, trying to unify classes and studies."

The Seminary referred to is a modest one-story building with a thatch roof. Regarding it Fr. Emmanuel writes:

"From the enclosed snapshot, you will be able to form some idea of the grand building we are living in, and which we dare to call our Seminary. Of course, it must do for the present, and we are, in fact, well satisfied, believing that the good Lord will send us sufficient help to provide a better building in course of time."

* * *

The supply of remnants of cotton and linen goods sent to us by the friends of the Missions does not equal the demands made on the Bureau by the Missioners, who know how to make use of pieces of goods of sufficient size to provide decent covering for children. A recent communication addressed to us by Rev. Henry I. Westropp, S. J., now of Jamalpur, India, assures us:

"Very grateful indeed for the parcels of magazines, but especially for the remnants which we were extremely glad to get. Parcels of that kind are very welcome, indeed."

In closing the Missionary reminds us:

"I am now twenty-five years a priest, and it is also nearly twenty-five years that you are helping me."

From the *Catholic Times*, of London, we learn that Fr. Westropp is planning the opening of a modernized form of the Reductions, for which the Jesuits of Paraguay were so famous in the days before their expulsion from all of their Missions by certain rationalistic statesmen of the 18th century. About 1,000 acres of land have been taken on a perpetual lease with the right of acquiring more, if needed. On this land Fr. Westropp will settle families of the Santal aboriginal tribe, for whose uplift he is working.

* * *

Catholics living in comfort, always within reach of a well-filled icebox, containing a rich assortment of viands, and grocery stores and markets close at hand to supply all of their wants, should occasionally pause and consider how American Missionaries in distant parts of the world fare.

Writing to the Bureau from the wilds of India, an American-born Jesuit tells of certain phases of his existence:

"What do I eat, you ask me? My menu is simple. There isn't a French name to it, that I know of. It consists of boiled rice with a copious assortment of gravel and gritty earth, while it may be flavored with a fried onion or two. Meat is exceedingly scarce; only very seldom do the Santals kill a pig or goat. On such occasions I manage to procure a few tattered bits of meat. I say tattered, because the product of Santal slaughtering looks for all the world as though it had gone through a hundred revolutions of a concrete mixer or a badly operating threshing machine. Of course, meat cannot be kept for more than a day as it would take feet and walk away in this heat. Eggs, too, are as scarce as hen's teeth and within twenty-four hours they show bloody streaks and—some smell! Vegetables are unknown. No, wait, I should not have said that. The natives strip certain trees of a sour foliage and manufacture into some kind of unrecognizable concoction that might, through its appearance, make you believe it's spinach. However, the taste would soon disillusion you. Milk is as scarce as the nth power of x. In fact, there is none. How can cows be expected to give milk if they find no food, except palm branches and old roofs of grass that they pick up when there is no one around to drive them away? Bread, too, is a luxury. I obtain a few loaves every two or three weeks from Bhagalyur, some seventy miles away."

This particular Missionary began his labors among the Santals, an extremely backward, devil-worshipping tribe, in the spring of this year. His Mission comprises approximately 1,600 square miles of territory, and he assures us, writing on May 12, that he has tramped over every square mile of it since his arrival there. "So you see," he writes, "my real home is my No. 9 pair of shoes. Since March I have worn out three pairs and many a mile I walked on my toes to save my blistered heels." The Missionary further relates he had visited villages where the people were so frightened at the approach of a white face that they sought refuge in the hickets or hid themselves in their mud huts.

While this Missionary has been in the field but a few years, we know of others who have labored under similar conditions for a lifetime. What could be meaner, than to forget them, to let them lack the means necessary to accomplish their lifework, while we are striving to surround ourselves with more comfort and greater luxury all the time?

A Practice That Should Be Revived

For a number of years the Young Men's Dramatic Club of St. Peter's parish, St. Charles, Mo., has contributed toward various of our efforts. Quite recently its Moderator, Rev. Charles A. Veinig, forwarded to the Bureau eight dollars, "part of the Charity Collection taken up at the annual owlers' banquet of the Young Men's Dramatic Club."—"The money will be sent to a needy missionary who, living on meagre fare, will be glad to know that his needs were thus remembered by a group of American young men while in the midst of a joyous occasion.

It was in just such a manner Ketteler, at the time member of the German Parliament at Frankfurt, obtained from those taking part in the banquet provided at the close of the first German Catholic Day held at Mainz, in 1848, a considerable sum for the

poor of the city. The thought that those in need should not be forgotten by those enjoying a feast should be developed into a custom. Such it formerly was in some parts of Germany, where it was customary to take up a collection for the needy at weddings.

Committees on Resolutions—Study Circles

The practice, inaugurated in the Central Verein and observed by a number of State Branches, of having a considerable number of delegates, representing many walks of life, serve on the Committee on Resolutions, to discuss thoroughly the proposals presented and to submit new topics for resolutions, has proven a valuable means for the promotion of social thought. The sessions of such committees are in very many instances veritable study circles, to which the appointed members come gladly and to which others frequently seek admission.

We were reminded of the growth and effectiveness of this practice by two recent conventions in particular, those of the State Branches of Kansas and North Dakota, although the same development was noted at those of other State Leagues. On the two occasions especially named, an entire school room, ordinarily occupied by 40 to 50 children, was literally crowded by interested participants, mostly farmers. Interest was active, questions, objections, explanations, original suggestions were the order of the day.

Year by year eagerness to attend sessions of the Committee on Resolutions at State and national conventions grows. The method pursued has various advantages: one is that a considerable number of individuals receive a training not readily obtainable elsewhere; another, that the resolutions finally adopted are not the thought or observation of one or two individuals but of a larger number, in fact the joint opinion of practically the entire committee; a third, that the body of the resolutions are quite generally far from onesided, since intelligent and aggressive members suggest topics and viewpoints that might readily be overlooked by a small group.

For these reasons it is desirable that especially at State Branch conventions provisions be made to allow this important committee ample time for their labors. Experience has proven that practically each convention at which an active Committee on Resolutions functions in the manner observed at the C. V. gatherings, new interest is aroused in the purposes of the movement and new recruits won for it.

I keep in touch continually with the Central Verein through *Social Justice*. I believe this monthly to be the most informing document on sociological affairs from the Catholic viewpoint published in the English speaking world. Many clippings from it have been tucked away in my files and used in my campaign.

DAVID GOLDSTEIN, Mass.

A Constant Benefactor, Fifty Years in the Priesthood

A consistent benefactor both of Foreign Missions and the C. B., Rev. Alois Frétz, of Bethlehem, Pa., was privileged to celebrate the golden jubilee of his ordination on June 24. His parish is a stronghold of our cause because of the pastor's deep interest in the lot of the lowly whose battles the C. V. would wage. His vineyard has for over forty years been a city that, especially at one time, was, as it were, the very expression of economic injustice.

Unobserved by the public, Fr. Fretz has been the good shepherd of a flock consisting of people of the German tongue from various parts of Central Europe. Himself a native of the Alsace, born under the French flag, he was well fitted for the task of uniting under the Cross in a city such as Bethlehem Germans from his native province, from the Empire, from Austria and Hungary.—Far from expecting our organization to present to him a gift on the day of his jubilee, Fr. Fretz remembered our Mission Fund with a generous contribution on and in consideration of that very occasion. *Ad multos annos!*

Consistent Promotion of the Bureau

Following a precedent inaugurated a number of years ago the North Dakota Branch of the C. V. make it a practice of assigning 10 cents out of the annual dues of 35 cents to C. V. and Central Bureau purposes. Thus the convention recently held at Strasburg appropriated 6 cents per capita to the Central Verein and 4 cents per member toward the Foundation Fund of the Central Bureau. The latter was enriched by \$72.48, while the former received \$108.72.

This State League showed commendable initiative and foresight in setting the annual dues of the members at a figure adequate for their purposes, and fine loyalty in continuing annual contributions to the Endowment Fund. It is worth noticing also that the recommendation of the Executive Board of the organization to assign the membership gift to the Endowment Fund is regularly approved by unanimous vote.

* * *

The Westphalia convention of the Cath. Union of Missouri approved of a recommendation of the Executive Committee to the effect that \$200 be assigned to the support of the Central Bureau. At the same time the Cath. Women's Union of the same state voted \$100 for the same purpose. Both organizations consistently aid the Bureau, not only at conventions, but throughout the year as well.

"Bricks Without Straw"

While the American people are spending fifty million dollars a year on chewing gum, the editors of *The Social Service Bulletin*, published by the Methodist Federation for Social Service, is obliged to publish a "Personal Appeal," the significance of which the Central Bureau is well able to appreciate, since it too labors under similar difficulties:

"Item No. 1. Our summer income always runs down

to nothing. Yet our little office must carry on, which means new bills with the old ones not yet paid up. Enough said!

"Item No. 2. Have you noticed the poor appearance of the letters that you have been receiving from the office lately? That is not Gertrude Rutherford's fault. She does first-class work in H. F. W.'s opinion and mine—and we think we know good work. It is because her typewriter is completely worn out, and we can't afford another. Who will make us a present of a new one or a good second-hand one?"

The Bureau is suffering from several handicaps chiefly from the lack of a permanent Librarian. A large and valuable collection of books, gathered through our efforts and the thoughtfulness and liberality of members and friends, is only partly catalogued. On the other hand, information on a large number of subjects is demanded from the Bureau in the course of a year, sometimes at short notice. Although we know the material to be in our possession, it is so difficult of access that at times we are unable to furnish the requested information. Consequently we must disappoint the enquirer, who has counted on our assistance. And of such barriers to progress and efficient service on the part of the Bureau there are a number. The lack of library-space being the most serious.

Unworthy of Our Progenitors

It is a deplorable fact that the per capita tax is a stumbling block in the way of progress of both the C. V. and a number of its major branches. In some states the units balk at an annual contribution of 25 cents to the State League, and some even at smaller annual dues. And this in spite of the fact that members know the per capita pittance of six cents per annum must be paid the Central Verein by the State League.

How different the attitude of the founders of our federation! At the Buffalo convention in 1856 they assessed themselves and their fellow-members ten cents per annum for the Central Verein. And ten cents in the fifties of the last century had considerably greater purchasing power than the same sum has today. Moreover, wages and other income were far smaller then than now. However, devoted to the cause, the spirit that animated the founders helped them over this difficulty as well as others. Even as that spirit prompted them to make relatively larger contributions to the individual Benevolent societies, Orphan societies, etc., than are being made today. This spirit should be revived.

Recently Organized Parish Credit Unions

Among the Parish Unions lately organized two are established in congregations in which the C. V. is strongly represented. Both are the first Catholic parish Credit Unions in their respective states. St. Agnes Credit Union, in St. Paul, Minn., and St. Roch's Credit Union in Indianapolis. In both instances members of the C. V. State Branches interested themselves in forming the associations.

The St. Paul union was organized and began to function in May; the Indianapolis organization was

incorporated June 26. An additional parish Credit Union, that of St. Stephen, was established in Minneapolis. Moreover, as Mr. John N. Jantz, of Detroit, advises us, the example set by the C. V. Association of that city is being imitated there. "Another Credit Union," he writes, "is in course of formation in a parish at Royal Oak, a suburb of Detroit. This makes four which have sprung up since the seed was sown by the Mich. Branch Central Verein Credit Union." Regarding the initial Catholic Credit Union in Detroit itself the *Michigan Catholic* reports:

In spite of the industrial depression, the C. V. Credit Union is able to report a steady growth in membership. Its capital is safely invested. Of late a number of mortgages on furniture were liquidated, where the interest previously paid was 42 per cent."

A Catholic Fraternal Offers Instance of Economic Decentralization

Well-ordered and conducted fraternal must be considered excellent exponents of mutual help. The growth and expansion of those conducted under Catholic auspices is, therefore, a matter of general interest.

The Western Catholic Union has just distributed the second dividend. Moreover, according to the Actuary's valuation report, the ratio of assets to liabilities is 106.98 per cent. In addition the C. U.'s contingent reserve has reached \$150,000. This amount added to assets raises the ratio of assets to liabilities to 117.67 per cent.

It is virtually useless to combat the centralization of political power unless financial and economic decentralization be opposed at the same time. The former grows and waxes strong on the latter. Financial and economic decentralization is helped and fostered by just such organizations as well-conducted Catholic fraternal.

Progress in the K. of St. George

After 26 years of service as Supreme President of the fraternal order of the Catholic Knights of St. George, Mr. Jos. H. Reiman, of Pittsburgh, was re-elected to that office at the biennial convention recently held in Cleveland.

Supreme Secretary Mr. P. Joseph Hess was re-elected for 24 years and Supreme Treasurer Joseph G. Renvers for 20 years in office. Mr. John Eibeck, Bellevue, Pa., President of the Pennsylvania Branch of the C. V., was chosen First Supreme Vice President. A cablegram conveying the Apostolic Benediction from the Holy Father was received as also one of greeting from H. E. Cardinal Mercero, Protector of the order.

The Fraternal Monitor, of Rochester, N. Y., a monthly devoted to Fraternal orders, reviews in its June issue the fifth biennial convention of the Knights of St. George.

The article notes that in the last two-year period there had been 2,686 initiations of members in the order; that even new Branches had been established, and that plans are "under way to extend the jurisdiction of the Society to include the states of Illinois and Indiana." Notice is also taken of the proposed celebration of the golden jubilee of the society in 1931.

Tending the Pamphlet Rack, a Duty for Societies

Repeatedly the placing of Pamphlet Racks in hospitals and schools has been advocated by us. In Catholic Germany, where the Pamphlet Rack is much more of an innovation than it is in our country, that is now generally being done. A communication from the Johannesbund, with headquarters at Leutersdorf am Rhein, declares that in the course of the last few years over one thousand such Racks have been set up in churches, hospitals, seminaries, etc., in Germany and Austria.

State Leagues, District Leagues, individual societies, have here an opportunity to engage in a very noble activity. Of course, the placing of a Pamphlet Rack is but the beginning; to keep it filled with reading matter, appropriate to its particular environment and the needs of those who are to make use of it, is the more important duty, demanding knowledge and discrimination. On the other hand, even a comparatively small society could engage in this apostolate, since the financial sacrifices demanded by it would not prove burdensome.

A Condition to Be Aspired to

An active and experienced member of our organization, residing in Connecticut, writing to the Bureau, pictures a condition that promises well for the future. Commenting on the recent convention of the Connecticut Branch, he remarks it had been "many, many years" since he had seen such enthusiasm, "such love for our work, so numerous an attendance on the part of young men," and such willingness displayed, as had been evidenced on that occasion. He adds, he had been astonished to hear men declare they would "be willing to take any office the Staatsverband might desire them to fill, if only someone would instruct them in their duties and inform them more thoroughly on the aims and activities of the C. V." Our correspondent remarks this condition spoke well for the future, and that some of the leaders in that State would see to it that the spirit evidenced on this occasion would not weaken.

This spirit is probably present everywhere, and can, at least, be aroused, if but the proper contacts can be established, the proper guidance given and opportunities for work provided.

Two American laymen were invited by Bishop Buchberger, editor of the new German Ecclesiastical Catholic Encyclopedia—the first volume of which was reviewed for our monthly by Rev. Charles Bruehl, Ph. D., of St. Charles Seminary, Overbrook, Pa.—to contribute to that work, Arthur Preuss and F. P. Kenkel, both of St. Louis. While ill health forced the former to decline the honorable offer, the Director of the Central Bureau could not accept because of the duties imposed upon him by his office.

With the C. V. and Its Branches

Convention Calendar

C. C. V. of A. and Nat. Cath. Women's Union: Baltimore, August 17-20.

State League of California: San Jose, in September.

C. V. and C. W. U. of New York: in September.

C. V. of New Jersey and C. W. U.: St. Michael's Parish, Elizabeth, September 13-14.

State League and C. W. U. of Minnesota: Winona, September 28-29.

State League and C. W. U. of Arkansas: St. Vincent (Hattievile, P. O.), October 5-7.

Michigan Branch C. V.: Nativity parish, Detroit, October 26.

Program of the Diamond Jubilee Convention

C. C. V. of A., and of the 14th General Assembly of the N. C. W. U.

As the *C. B. and S. J.* goes to press some details of the program of the Baltimore convention of the C. C. V. of A. and the gathering of the N. C. W. U. are not definitely determined. The following tentative program, however, presents a serviceable working outline:

Headquarters: Knights of Columbus Club, Cathedral and Madison Streets, where both the C. V. and the C. W. U. will hold their meetings.

Friday, August 15: 3 P. M. and 8 P. M. Sessions, Committee on Social Action.

Saturday, August 16: Reception and Registration of Delegates; 10 A. M. Meeting, Committee on Social Action—2 P. M. Meeting, Committee on Resolutions, V. Rev. A. J. Muench, D. S. Sc., St. Francis, Wis., Chairman; session, Board of Trustees; session, Committees on Legislation.—8 P. M. Meeting, Executive Committee; reports, Diamond Jubilee Gift Committee and Committee on Social Propaganda, Board of Trustees, etc.

Sunday, August 17: 8:30 A. M. Joint Session, C. C. V. of A. and N. C. W. U. Address, Mr. Aug. A. Gassinger, Chairman, Committee on Arrangements; presentation of Mr. Willibald Eibner, New Ulm, Minn., President C. V., and Mrs. S. C. Wavering, Quincy, Ill., President N. C. W. U.—Addresses: Hon. Wm. F. Broening, Mayor of Baltimore, and Rev. John M. Beierschmidt, C. SS. R., Spiritual Director, Maryland Branch.—Presentation of Banner and appointment of Committees.

11 A. M. Pontifical High Mass in the Cathedral: Rt. Rev. J. B. McNamara, Auxiliary Bishop of Baltimore, celebrant; Sermon by Rt. Rev. Joseph Rummel, Bishop of Omaha.

2 P. M. Mass Meeting, Lyric Auditorium: Addresses by His Honor Albert H. Ritchie, Governor of Maryland; Rt. Rev. Msgr. Dr. Joseph Och, President, Pontifical College Josephinum, Columbus, O.; V. Rev. Dr. A. J. Muench, President, St. Francis Seminary, St. Francis, Wis.—Singing by Special Choir.

8 P. M. Theatrical performance at the Alcazar, Cathedral and Madison Streets.

Monday, August 18: 8 A. M. High Mass in honor of the Holy Ghost, St. James Church, Aisquith and Eager Street

—9:30 A. M. Joint meeting C. V. and N. C. W. U.: opening of convention by President Mr. W. Eibner; Reading of President's Message; Reading of Message of President N. C. W. U., Mrs. S. C. Wavering—Adjournment of delegates to Women's Union meetings. Reports of Secretary and Treasurer and of Executive Committee.

2 P. M. Second business session; Reports of Committee (on Credentials, Nominations, Audit). Separate business session, N. C. W. U.

8 P. M. Joint Session, C. V. and N. C. W. U. Report on Activities of Central Bureau by the Director, F. I. Kenkel, K. H. S., K. S. G., Report Diamond Jubilee Gift Committee and presentation of Gift to the Central Verein.

Tuesday, August 19: 8 A. M. Requiem High Mass, St. Michael's Church, Lombard and Wolfe Street. 9 A. M. Fourth Business Session: election of officers (voting close at 5 P. M.); reports of Committees and Presidents of State Leagues.

2 P. M. Fifth Session: Continuation of Reports.

8 P. M. Report of Committee on Resolutions.

Wednesday, August 20: 8 A. M. High Mass of Thanksgiving, Sacred Heart Church, Foster Avenue and Conkling Street. 9:30, Sixth Business Session: Reports of Committee on Elections, etc.; installation of officers; adjournment. Meeting of the Executive Committee.

The sessions of the N. C. W. U. will parallel those of the C. V. The delegates meet in joint session shortly before adjournment.

2 P. M. Sight-seeing trip down Chesapeake Bay on steamer Ferdinand C. Latrobe.

Thursday, August 21: Boat trip to Annapolis, Md. visit to Naval Academy and other points of historic interest luncheon.

Significance of Baltimore Convention Stressed by President of N. C. W. U.

The invitation to attend the Baltimore convention of the National Catholic Women's Union, issued to the Rev. Clergy and the officers and members by the President, Mrs. S. C. Wavering, countersigned by Rev. Albert Mayer as Spiritual Director and Amalia Otzenberger, as Secretary, declares in part:

"Baltimore, the birthplace of the Central Verein, has been chosen, because this year marks the seventy-fifth anniversary of the founding of the organization in that city. Permit me to urge you to attend and to select a full roster of delegates as representatives to this great gathering of Catholics from all parts of the country to celebrate this event, noteworthy not only in the history of the organization but of the Catholic world.

"We have every reason to be proud to be known as the sister branch of a society which has rendered seventy-five years of uninterrupted service in the holy cause. We should be prepared to attend this convention and the Jubilee celebration with joyful hearts and with deep gratitude for being permitted to share in the honors of this outstanding event."

Fathers John Beierschmidt and J. P. Behr, C. SS. R., Stationed in Convention City

Members of the C. V. and the N. C. W. U. in Baltimore were overjoyed at the appointment of two close friends of our organizations to parishes in the convention city, Rev. John Beierschmidt, C. SS. R. having recently been assigned to St. Michael's, and

ev. J. P. Behr, C. SS. R., to Sacred Heart parish. Fr. Beierschmidt had during recent years been stationed in Philadelphia and later in New York City and in both places had maintained cordial contacts with our movement. Fr. Behr was pastor of St. Peter's parish in Philadelphia at the time of the C. V. convention in that city and has cooperated wholeheartedly with the Volksverein, the Women's Union and the State Branches.

The arrival of these two Redemptorist Fathers in the convention city at this time and their co-operation with the local committees are fortunate developments. The C. V., already greatly indebted to them, will owe them, and their superiors, a still greater debt of gratitude when the Baltimore convention will have become a fact.

Crowded Two-Day Convention of Illinois Branch

Limited to a two-day convention, the Catholic Union of Illinois, meeting on May 25-26 in St. Mathias parish hall, Chicago, applied itself industriously to the tasks in hand. One of the outstanding features of the year's endeavors was the progress made in Parish Credit Union establishment, largely under the initiative and with the co-operation of the President, Mr. Anton Spaeth, resulting in the founding of 5 of these associations. Another development was renewed interest in District Leagues, attempts having been made in several centers to revive indifferent groups, hope for their reorganization being apparently warranted. Although the younger element was not as much in evidence at the convention as might have been desired, the earnestness displayed by all participants, and the avowed intention of making special efforts to win younger men in greater numbers, coupled with certain other developments, may augur well for improvement in this respect also.

An animated session of the Executive Committee in the evening of the 24th paved the way for the work of the convention. Moreover, the preparations made and the welcome extended the delegates by Rev. D. M. Thiele, pastor of St. Mathias, and the local committee, offered inspiration for cooperation. Rev. Chas. H. Epstein delivered the sermon on Catholic Action during the solemn high mass, celebrated by Rt. Rev. Msgr. Peter Biermann.

Easily the outstanding event of the convention was the well-attended mass meeting in the afternoon of the 25th. Selecting as his topic the recent Encyclical Letter of His Holiness Pius XI on Christian Education, the V. Rev. Dr. J. J. Muench, President, St. Francis Seminary, St. Francis, Wis., outlined the essentials of religious education, reminding his audience also of the consistent and unequivocal stand of the Central Verein, now about to observe its diamond jubilee, on this important issue. In presenting the Director of the Central Bureau, Mr. Kenkel, to the audience, the spiritual Director of the Union, Rev. B. H. Hilgenberg, called attention to the award of the Laetare Medal to the speaker; the latter took as his keynote the thought of solidarity of effort as evidenced in the C. V., and marked the share the organization bears in the honor bestowed upon him. Solidarity of responsibility for present day conditions was also stressed, and the necessity of continuance of joint endeavor in Catholic Action, for which a wholesome basis was given, emphasized.

The final major address was by Prof. A. P. Hodapp, of Loyola University, who spoke on "Our New Frontier of Progress." A pleasing feature of the program was the rendering of several numbers by St. Ambrose Men's Choir and St. Mathias Church Choir.

Following a practice established a year ago, the Union

devoted Sunday evening to a business session, the work of which was continued on Monday, the 27th. Commenting on a feature of these meetings the editor of the *Kath. Wochenblatt*, Chicago, declares: "The reports of the various District Leagues disclose the fact that everywhere effort in the interest of the Catholic Union of Illinois is active. If the successes obtained are, in some places, not as great as one might wish for in view of the good cause, the prime reason lies with the 'dead mass', to which unfortunately the greater proportion of the members belong"—a well placed comment, which, however, applies outside of the Cath. Union of Illinois also.

A development, on which further comment is superfluous at this time, is the increased insistence on the use of the English language in the sessions of the Union; in some other states the change has been effected with less friction; in fact, in one of the most active District Leagues in Illinois the difficulty has been solved practically without leaving a trace of ill will or annoyance. It would seem the way to a solution is pointed out plainly.

The report on the activities of the Central Bureau, submitted by the Director of this institution on Monday, permitted the delegates to again visualize its manifold endeavors. The resolutions adopted by the convention deal with the Encyclical Letter on Christian Education; the Holy Father; Missions and Charity; Catholic Action; Labor; Rural Problems; the Catholic Press; Central Bureau. The following roster of officers were elected: President, Anton Spaeth, Decatur; Vice Presidents, Theo. Nebel and Anton J. Mangold, both of Chicago; Corr. and Financ. Secretary, Geo. J. Stoecker, Chicago; Record. Secy., Fred A. Gilson, Chicago; Treasurer, Jos. M. Haider, E. St. Louis; Members Executive Board, F. Wm. Heckenkamp, Jr., Quincy; Jos. Schwener, Springfield; Peter Trost, Peru; Peter J. Barth, Chicago; B. Maier, Chicago, Frank X. Mangold, Chicago.

Connecticut Branch Convention Gives New Impetus to Co-operation with C. V.

A noticeable feature of the 43rd General Convention of the Connecticut Branch of the C. V., held in Waterbury, May 31-June 2, was the interest displayed by young men in the convention and the endeavors of the League. It was noticed, writes Mr. Alois H. Schwartz, Secretary, not only that all affiliated societies were represented by delegates but also that a greater number of young men appeared as delegates than ever before, which development seems to be in agreement with the observation that "young German Catholics in Connecticut are continuously taking greater interest in the Staats-Verband." An instance is cited of a father and his four sons having been present as accredited delegates, while the Secretary also notes: "the President found it necessary to suggest that the meetings be conducted in English as well as German, so that everyone might understand clearly what is going on."

At the same time Connecticut continues to evidence its wonted spirit of co-operation. Thus the chairman of the C. V. Diamond Jubilee Committee, Mr. Wm. H. Siefen, of New Haven, reported to the Executive Committee that the goal set for the affiliated societies in respect to the Jubilee Fund had almost been reached and would undoubtedly be attained shortly. Again, the convention accepted the recommendation of the President to arrange for Mission-Penny-Collections in the meetings of the local units throughout the year. Moreover, it was agreed not only that two delegates—President Anton Doerrer and Mr. Vincent Wollschlaeger, Sr.—represent the State League at the Baltimore convention of the C. V., but that each affiliated society likewise send delegates to that gathering.

Thanks to the welcome extended by Rev. P. J. Cuny and

the members of St. Cecilia parish, of Waterbury, the careful preparations made by them, and the fine spirit of the delegates, the convention was successful in all respects. A telegraphic message of homage addressed to the Rt. Rev. John J. Nilan, Bishop of Hartford, was responded to by the latter, who also sent his blessing. At the final session in the afternoon of June 1 the pastors of all the German parishes in Connecticut were in attendance, a circumstance which offered encouragement to the participants.

An episode shedding light on rare fidelity to the organization was the conferring of a gold medal upon Mr. A. Reiske, Treasurer of the State League for the past 25 years. In addition to this record of service Mr. Reiske, as was fittingly pointed out, has attended every meeting of the State League since its founding, over forty years ago.

Greetings extended the delegates by Mr. A. H. Schwartz as chairman of the committee on arrangements and by Mr. Jos. M. St. Louis, Secretary to the Mayor of Waterbury; the circumstances that women of St. Cecilia parish provided meals, and the Girls' Club and the Young Men's Club of the parish offered a musical entertainment emphasized the welcome offered the delegates. Solemn High Mass on June 1 was celebrated by Rev. P. J. Cuny, assisted by Rev. Fathers Dr. Robert Hammer and J. McCarthy, while Rev. Hammer delivered the sermon.

The Resolutions ratified by the convention are terse declarations on: The Holy Father; Education; Catholic Action; Old Age Pensions.—Meriden was selected as convention city for 1931, while the following officers were elected: President, Anton Doerrer, New Haven; Vice Presidents, Theo. Uttenweiler, Hartford, and Frank Sprafke, Meriden; Secretary, Alois H. Schwartz, Waterbury, and Treasurer, Andrew Reiske, Meriden.

Resolutions of State Branch Conventions

Like other State Leagues, the Cath. Union of Illinois, at its Chicago convention, adopted a resolution dealing with the Encyclical Letter of Pope Pius XI on Christian Education. Other subjects treated are: Our Holy Father; Missions and Charity; Catholic Action; Labor; Rural Problems; Catholic Press; Central Bureau. We quote:

Missions and Charity

There is dire need at home and abroad for charity. Hence we call on everyone to contribute liberally to local charities and to our home and foreign missions. The Central Bureau is receiving urgent appeals for aid from foreign missionaries, and we hope all will help. We also recommend support of the St. Vincent de Paul Society.

Catholic Action

All over the Catholic world Catholic Action, in which the laity shall take active part, is being agitated. Truly a wonderful undertaking. We direct attention to the pamphlets, leaflets and articles published by the Central Bureau that give instructions and present methods to enable us to do our part in this splendid movement.

Rural Problem

We subscribe to the principle that a flourishing farmer class is essential for the welfare of the nation, and we support every prudent and constructive effort made by our government to aid and improve the agricultural situation. At the same time we believe the farmers should organize in co-operative organizations as outlined by the Central Bureau of the Central Verein.

* * *

Meeting in Portland, the 15th General Convention of the Oregon State League adopted Resolutions on Catholic Action; Education and the Schools; Radio Broadcasting, and a declaration of homage to Archbishop Howard. The statement on Education in particular is vigorous and well argued. Of the others, we quote:

Catholic Action

The delegates to the General Convention of the Oregon State League . . . resolve and declare themselves for earnest, united and wholehearted co-operation of all people in the field of Catholic Action as propounded by His Holiness Pope Pius XI. We emphasize especially that all local societies affiliated with the State League rigidly comply with its educational features and make it part of their program at their monthly meetings by lectures and discussions on social and civic topics. We cannot recommend too highly the Society's official magazine *Social Justice* as a means to this end.

Radio

The radio is recognized as one of the most marvelous triumphs, the surest and swiftest means of spreading knowledge. It is evident that such a means of communication can be of inestimable value in spreading the truths of Christianity and in inspiring the hearers with love for virtue; but it is also evident that it can become the means of infecting listeners with the poison of heresy and immorality. Catholics who would never allow a Protestant minister to enter their houses to preach his doctrines, listen to the reproduction of his voice and services; others even listen to attacks on the Church. We advise our members, therefore, to do all in their power to patronize radio stations from which they and their non-Catholic neighbors can listen to the exposition of Catholic truth and thus counteract to this extent any evil influence the radio might otherwise exert.

* * *

The Waterbury convention of the Connecticut Branch adopted Resolutions entitled: The Holy Father; Education; Catholic Action; Old Age Pensions. To quote:

Education

We oppose any and all interference in the inherent rights of parents in the education of their children on the part of the Federal Government.

Catholic Action

Catholic Action has aroused the interest of the Catholic laity since the call of the Holy Father in its behalf. Loyalty of one's neighbor opens a wide field for its exercise. Catholic Action excludes absolutely nothing that pertains to Christian education in its various aspects.

Old Age Pensions

We heartily endorse the endeavors of the sponsors of the Old Age Pension Bill and urge our entire membership to do everything in their power to secure the passage of the bill.

Arkansas C. U. President Attends District Meetings

As part of his plan to visit the societies affiliated with the Catholic Union of Arkansas, President H. Kramer, of Fort Smith, traveled 130 miles from Fort Smith to Dixie, where a District meeting was to convene on May 18, and later, on June 1, attended a District gathering at Prairie View. His report to the Central Bureau not only proves his interest in the Union but also evidences some of the problems our members in Arkansas must face.

Continued heavy rains, swollen creeks and impassable roads rendered attendance at Dixie impossible to all the members of the local society. Hence the visit of Mr. Kramer was confined to a conference with these men, who will entertain the District League at a later date.

The meeting at Prairie View, however, was attended by representatives, men and women, of societies in Fort Smith, Morrison Bluff, Scranton, Shoal Creek and Subiaco. Among the subjects discussed, chiefly by the President, were: Central Bureau; Diamond Jubilee of the C. U.; amendments to be voted on, one concerning Bible Reading.

the public schools, another provision of bus service to children attending public schools; Credit Unions; consolidation of St. Joseph Benevolent Association with the Catholic Union; the convention of the State League, scheduled to be held at St. Vincent's in October. Several societies that had failed to remit the annual dues to the Catholic Union were persuaded to renew affiliation and to send delegates to the convention.

An interesting practicable suggestion was offered by Mr. Kramer: that the State League consider offering a premium to the affiliated society securing the largest number of new members during a given period; as a possible premium he named attendance, at the expense of the State League, of a representative of the successful society at the State Fair in either Texas, Oklahoma or Kansas, with the understanding that the representative give the members of his society the benefit of his observations.

Admirable initiative and alertness is evidenced in Mr. Kramer's action and in the choice of topics presented at the Prairie View meeting. No doubt interest of the delegates was aroused, which it should not be difficult to sustain.

The C. V. Diamond Jubilee Fund

In a final appeal, urging attendance at the Baltimore Convention, the President of the C. V., Mr. Willibald Eibner, also places the members of the organization on their honor with respect to generous cooperation with the Committee entrusted with the task of securing the Diamond Jubilee Gift. A further plea was addressed to the German reading public through a portion of the Catholic press by the Director of the Central Bureau.

While the expectations of the Committee in charge of the fund have not been realized, the Chairman reports on July 18 he had till then forwarded \$4000.00 to the Treasurer. It is known, however, that a number of State and local organizations have considerable sums on hand, intended for the fund; thus the Minnesota Branch has about \$4000 available, others less. There is still time to contribute to this testimonial in honor of the C. V. on the occasion of the jubilee.

A New Life Member

Mr. Alois F. Eibner, of New Ulm, Minn., son of Mr. W. Eibner, President of the C. V., has joined the ranks of the Life Members of the C. V.

The Endowment Fund, which is benefited by the Life membership contributions, was also increased by a gift of \$2.48 from the North Dakota Branch of the C. V., and one of \$15.00, from the Chicago Committee which made the arrangements for the recent convention of the Catholic Union of Illinois. Furthermore, Rev. A. J. Alt, C. M., New Orleans, and S. J. Nottingham, St. Louis, each contributed \$10.00; Rt. Rev. John S. Mies, Detroit, Rev. Chas. Auer, Jesuit, S. Dak., J. B. Schaefer, Philadelphia, and G. Herzinger, Portland, Ore., each \$3.00; while Mr. G. Davis, of Rayne, La., sent \$1.00. All of these contributors had previously aided this undertaking.

It should be noted that, in addition to its outright contribution to this account, the North Dakota Branch of the C. V. voted \$100 toward the Diamond Jubilee Fund with the proviso that this sum be credited as a contribution toward the Endowment Fund after the Baltimore Convention; the same consideration obtains with respect to a gift of \$70.00 from Mr. A. F. Mis-

schel, of Richardton, in the same state, and with one of \$25.00 from Rev. Geo. Aberle, of Dickinson, N. D., who assigned the offering tendered him as speaker's fee to the C. V.

"Catholic Daily Tribune", Ten Years Old

The fruit of the enterprise and initiative of a family of C. V. members and others active in our movement, the *Catholic Daily Tribune* of Dubuque, Iowa, recently completed the first decade of its appearance. In particular is this daily the result of the vision and energy of the late Nicholas Gonner, K. S. G., onetime President of the C. V., and for years a member of the C. V. Committee on Social Action. The anniversary issue is dated July 1. Among the numerous congratulatory communications addressed to the publication was a telegram from the President of the C. C. V. of A.

For a time the paper bore the title *Daily American Tribune*, which was altered several years ago into the present name. In 1871 the late Nicholas Gonner, Sr., began to publish the *Luxemburger Gazette*, to which he added another German language weekly in 1875, the *Iowa*, the name of which was changed to *Kath. Westen*. These publications prepared the way for an English weekly, begun in 1899, *The Catholic Tribune*, the immediate predecessor of the present daily. Mr. John P. Gonner, brother of the late Nic. Gonner, K. S. G., is General Manager of the Catholic Printing Co., which publishes the daily. Mr. Chas. N. Nennig is the editor.

+ F. W. Immekus +

Though particularly devoted to the Catholic Knights of St. George, the late Frederick W. Immekus, of Carrick, Pa., was also deeply interested in the Pennsylvania Branch of the C. V. and in our national federation. He was President of the State League for several years and, on expiration of his final term, was made Honorary President. He served as Treasurer of the Central Verein from 1913 till 1917. Moreover, at the Baltimore convention of the American Federation of Catholic Societies in 1914 he was, along with Mr. Joseph Frey, then President of the C. V., member of a committee which succeeded in removing certain difficulties arising from rather indiscriminate solicitation of societies for membership in the Federation, in violation of the federative agreement under which the C. V. was affiliated.

Of late Mr. Immekus systematically advocated, by word and example, the promotion of the lay retreat movement. He repeatedly contributed to the maintenance of the Central Bureau and St. Elizabeth Settlement, while at the same time sending alms to us for forwarding to mission addresses.—Two of his sons are priests: Revs. H. L. Immekus, of Mount Washington, Pa., and P. Ferd. Immekus, C. P., Pittsburg.

The Organizing Secretary of the Apostleship of the Sea, Mr. Arthur Gannon, assures us:

"*Social Justice* is a very welcome item in my mail. Having read its bright pages I pass it on to some sailor-correspondent of mine. Many thanks for this kindness."

The Rev. H. Hussmann Library Bequest

The library bequeathed to the Bureau by the late Rev. H. Hussmann, recently released by the estate, yielded 852 bound and 32 unbound volumes and 1 brochure, a total of 885 items, for our collections. Approximately 325 volumes, not adapted to our specific purposes, were assigned to benefactors and to St. Louis University Library, Subiaco Abbey Library, Subiaco, Arkansas, and Mundelein College Library, Mundelein, Ill.

May Fr. Hussmann's generosity and thoughtfulness, which incidentally also provided us with a number of book cases, be imitated by other priests and laymen.

Young Men Contribute Handsomely to C. B. Library Fund

The endeavor of the Young Men's Committee of the Catholic Union of Mo. to raise a sum of money to enable us to purchase shelving for the Bureau Library has met with gratifying success. Recently Mr. Arthur Hanebrink, President of the organization, presented the Bureau with a check for \$225.00, the proceeds of their efforts, a sum exceeding the expectations of all concerned.

The contribution has been charged to a special account and will be used, as intended, for library equipment.

Incidentally, the same organization, at its annual convention, held in Westphalia, evidenced the interest of the members in the C. V. by voting \$75.00 from the treasury for the Diamond Jubilee Gift Fund.

Our Collection of Badges

To put and keep in order our collection of badges, which also are material for the history of the German Catholic element in our country, we have had four glass cases made and installed.

Now that we are prepared to properly store and display such emblems, we request all members who have badges worn on the occasion of conventions of our organizations, parish and society jubilees, sacerdotal jubilees, church and school cornerstone layings, and similar occasions, to send them to us for safekeeping. In particular we urge the placing with us of such badges commemorating occurrences antedating 1890. From the period preceding that date we have but few items in our collection. Yet there is, no doubt, many a memorial badge from those days to be found in old trunks, or in boxes tucked away in garrets or clothes closets. Let them be mailed to us, lest they be lost.

\$69.42 Obtained for Foil and Waste Paper

Contributions of lead foil and tin foil from a number of individuals and societies enabled the Bureau recently to realize \$41.21 from the sale of the supply thus obtained. This sum is considerable in view

of the present low market price of foil. It has been placed in the Missions Fund, and will be used to help defray the considerable expenses attached to baling and shipping clothing supplies, etc., to mission stations.

The Bureau during June realized \$28.21 from the sale of waste paper. This money was also applied to the Missions account, which was enriched by \$69.42 as the result of the two transactions.

In both instances the value of "gathering the fragments" and of co-operation of many in a common undertaking is well exemplified.

The Diamond Jubilee Issue of "C. B. and S. J."

Apart from the debt of gratitude we owe our distinguished contributors, some regular others incidental, we owe another debt for the consummation of the present issue of our publication to the individuals, institutions and firms that have patronized our advertising pages. Those represented in these pages, and many others, were advised of our intentions regarding a Jubilee issue, and likewise of the fact that we proposed to limit the amount of advertising, as closely as possible, to the minimum required to prevent a deficit resulting from the issue. We take this means of expressing our thanks to those who have responded to our invitation.

We also acknowledge our indebtedness to the Rev. R. B. Schuler and a group of members of the Young Men's Committee of the Cath. Union of Mo., who co-operated in the task of securing the patronage of the advertisers. Though the project was not wholly realized as conceived, we have reason to be grateful for the co-operation rendered us, and commend the young men to the thanks of the Central Verein.

To Make the C. V. Beneficiary by Will

Occasionally well wishers of the C. V. and the Central Bureau desire to inform themselves on the proper form of bequest to employ in assigning legacies to our organization for the purposes of the Bureau. The following form will serve well:

I give, devise and bequeath to the Catholic Central Verein of America, a corporation organized by and under the laws of the State of Missouri, the sum ofdollars (or other specifically described property).

Bequests to the C. C. V. of A., unless otherwise specified, will revert to the Central Bureau Endowment Fund. Other provisions are, however, possible, e. g., assignment of moneys to be disbursed to missionaries; establishment of a permanent missions fund, from which only the interest might be used; assignment of legacies for the Central Bureau Library, for St. Elizabeth Settlement, etc. It would be well if Presidents of State Leagues occasionally call these possibilities to the attention of the members of their constituent societies.

Miscellany

The member societies of the newly organized Chicago District League of the Cath. Women's Union of Illinois decided in the June meeting to contribute \$10 each towards the C. V. Diamond Jubilee Gift Fund. The plan is to make an offering of \$5, the surplus, if any, to revert to the treasury of the League.

In a resolution on our journal the Vincennes convention of St. Joseph State League of Indiana desires in part:

We urge each and every delegate to this convention to become a subscriber and a reader of *Central Blatt and Social Justice*; moreover, each and every delegate should become an agent for this publication in his home community . . .

The Secretary of the Board of Trustees of the C. V., Mr. Ernest A. Winkelmann, of St. Louis, was recently elected for a second term as President of the St. Louis College of Pharmacy.

Mr. Winkelmann is a druggist of long experience; his energetic interest in the promotion of the institution and of high standards in his profession led to his election and re-election as head of the college.

Minnesota has a very strong District League in the Carver County Verband, which held its annual meeting and festival at St. Bonifacius on June 22, attended by more than a thousand people. Addresses were made by Rev. Val. Schifferer, rector of the local parish, Rev. Wm. Wey and the following laymen: Frank Kueppers, Frank Jungbauer, M. Ettl and others.

Members of the C. V., men and women and young ladies, of Indianapolis, have for years distinguished themselves by attending the opening day of the convention of the State League in large numbers. The Knights and Ladies of St. George Drill Team forming a nucleus, a group of visitors, sometimes numbering one hundred to one hundred and fifty, attended the conventions held at Mishawaka, Madison, New Albany, and at other places, and recently also the Vincennes gathering. On these occasions the Drill Team usually offer an exhibition of their skill.

Distance does not prevent sizable representation of the Indianapolis societies at the State League gatherings. Vincennes is some 117 miles distant from that city by the most direct route.

Although our Free Leaflet on "The Shame of Immodest and Indecent Raiment" has not been distributed quite as generally as the conditions imposed upon women by fashion would seem to demand, it has found a few promoters who have worked zealously and continuously to place it in the hands of as many mothers as possible.

Through the good offices of V. Rev. Canon Roth of New Orleans, a copy of this leaflet was sent to the Superintendent of the Catholic Schools of the Archdiocese to every school and convent in the city, with the recommendation to apply for the leaflet

to Canon Roth. He believes that "the leaflet is doing a great deal of good and has made a deep impression on all who have read it." From the same source we have learned that our leaflet was very favorably commented on in Rome.

Both Canon Roth, and another priest whose name we are not at liberty to publish, have made personal sacrifices also of a financial nature in the interest of this leaflet. The laity, on the whole, have held aloof, indicating, it would seem, an inclination not to adopt a positive stand regarding a question on which Rome has published an authoritative opinion, which neither Catholic parents nor educators may ignore.

Books Reviewed

The articles by Dr. Ernst Karl Winter, of Vienna, in our journal on the first three volumes of the "Staatslexikon," the fifth edition of which is now in course of publication, are the only evidence of that important work having attracted the attention of Catholic editors in our country, we have any knowledge of. That it deserves to be made known, the following remarks from a review of the latest volume, by Dr. H. C. E. Zacharias in *The Week*, of Bombay, more than indicate. Having, at some length, picked out a few controversial articles, the clever publicist continues:

"I have no space left to allude even to the wealth of other subjects—all of the highest and most burning interest—treated in this great 'Political Dictionary,' which certainly all politically-minded ought to possess."

What the Anglo-Indian review calls a "Political Dictionary" will render excellent service to any one seriously interested in that vast mass of questions and facts that have to do with the social, political and economic life of the peoples of the world at the present time. The amount of information crowded into each volume (the third has 1935 columns) is remarkable, and most of it quite excellent. The "Staatslexikon" is published by B. Herder of Freiburg under the auspices of the "Gesellschaft für die Advancement of Science in Germany." The price of the volumes, thus far printed, is \$10.00 net each.

Toth, Dr. Tihamer. *Christus und die Jugend*. B. Herder Book Co., Freiburg and St. Louis, 1929. 146 p. Price \$1.00.

If there is one thing which modern youth dislikes more than anything else it is moralizing. Nor do we blame them very much for this attitude, because we can hardly think of anything more boring. Moralizing has rendered virtue unlovely and made the moral life unattractive and forbidding. It is in a large measure responsible for the present revolt of flaming youth. If we wish to win back the youth of today to the old ideals of life, ethical teaching must enter into new ways. Morality must no longer be set forth as mere restraint but rather as a means to the fullest realization of life. It must appear as a thing of loveliness and radiant beauty.

In his little booklet Dr. Toth strikes this new key. The pages of this charming volume are free from moralizing. There is no indignation, no thundering condemnation, but gentle persuasion. The way to virtue is made inviting and the moral ideal proposed

as something to which our better nature reaches out and in which our noblest aspirations find their richest fulfilment. Here is a book which young people will read with delight and from which they will derive elevating views about life. It will touch and quicken what is fine and unspoiled in their hearts.

C. B.

Winkler, Dr. Emil. Religion und Erziehung in den Entwicklungsjahren. Grundsätzliches und Praktisches. B. Herder Book Co., Freiburg and St. Louis, 1930. 304 p. Price \$2.10.

No science has been more deeply affected by the revolutionary changes in modern life than that of education. In this field we are confronted by an almost complete breakdown of the traditional methods and the demand for a radical reorientation is daily growing more insistent. It is evident that Catholic education cannot remain indifferent to this situation and that it also must undergo considerable readjustment. Many partial reforms have already been suggested, but a really comprehensive plan of reconstruction has not yet been put forth. Such a scheme, in order to be even moderately successful, would have to be based on an appreciative knowledge of the modern mind and would have to draw abundantly on the cognate sciences of psychology and sociology. Dr. Winkler approaches the problem in this larger way, in the present work, and comes to grips with its manifold aspects.

The author is animated by a genuine love for the growing generation which is so hopelessly bewildered by its perplexing difficulties and so frequently looks in vain for understanding sympathy and intelligent guidance. It is his intention to bridge over the gulf that yawns so forbiddingly between the younger and the older generation and causes so much misunderstanding and distrust. His careful analysis of the factors that have produced our present day situation will assist us to understand the plight of modern youth and to guide them in their troubles. The book will be a boon to parents, priests and educators. Everything is grouped around the central problem of religious and moral training. It may be added that the whole tenor of the excellent work is in thorough harmony with the principles of Christian education recently set forth in such a luminous and impressive manner by the Holy Father.

C. B.

Husslein, Joseph, S. J. The Reign of Christ. J. P. Kenedy and Sons, New York, 1929. XIV and 334. Price, \$2.75.

The deep desire expressed by our Holy Father, Pope Pius XI, in the Encyclical Letter on the institution of the Feast of Jesus Christ, King (Quas primas) are clearly and interestingly expounded in this volume. With the precision characteristic of a mind thoroughly acquainted with all matters pertaining to the science of sociology and of a heart imbued with the love of Christ for wayward humanity, Father Husslein applies the doctrines of Christianity to eminently modern social problems as their final and only solution.

To the unbiased student of sociology this treatise will prove a veritable revelation of the meaning and power of Christianity toward the solution of

modern social difficulties. It will convince him of the futility of seeking aid from a man like Marx whose social system is basically unsound because it robs society of its important mainstay—duly legalized authority. Or from a Lenin, who, after the fashion of all extremists, preaches licentiousness to the crowd while practicing utter despotism in governmental administration. How wholly different will not the Heaven-sent lessons of Christ, as disclosed in this book—serene, penetrating, soul-satisfying, peace-giving—appear to him in contrast to those wild theories of conceited and godless men.

We hope and pray that this book will be a powerful means of realizing the sentiments it expresses: "that Christ may reign supreme in the whole world and in the hearts of all."

BERNARD BURKE, O. M. CAP.

Toussaint, Rev. J. P., C. SS. R. Retreat Discourses and Meditations. Transl. from the German by Rev. J. P. Miller, C. SS. R. B. Herder Book Co., St. Louis, 1929. VI and 390p. Price \$2.50.

While reading the meditations of Father Miller's translation of the German work by Rev. J. P. Toussaint, I could not shake off the impression of conversing with a true friend on matters inexpressible dear to both of us. This friend, moreover, seemed deeply conscious of the wonderful significance of a life dedicated to the service of God, and in the simplest and most straightforward manner conveys his convictions to my soul.

Because I think so highly of the book, I take a friendly exception to its prosaic title, and would suggest instead to call the volume: "The Daily Companion of a Religious." A title of this nature would convey the benefit to be derived from the book not only during the days of retreat, but also throughout the year.

This book, which might be called a compendium of asceticism, is written in a popular and interesting style. A sufficient number of practical applications make its use beneficial to the most unlearned lay brother. It contains besides a wealth of material useful for any priest who may be preparing a retreat for the members of a religious community.

BERNARD BURKE, O. M. CAP.

Glenn, Paul J., Ph. D., S. T. D. Dialectics, A Classroom Manual in Formal Logic. B. Herder Book Co., St. Louis, 1929, XXII and 188 pp. \$1.50.

The Holy Father's recent decree insisting that philosophy be taught in Latin in our seminaries does not render such works as Father Glenn's superfluous. We are often at a loss when asked to recommend some English work in scholastic philosophy. Catholic university and college men will find this book helpful and delightful reading.

Another group who will appreciate it are our good nuns taking summer courses in logic. We know what cramming must be done during those six or eight hot weeks. This book will furnish useful supplementary reading. Even seminarians will find it practical parallel reading. For at the beginning of their philosophical course they find the Latin quite difficult.

We like the little work for three particular reasons.

ns. First, its lucidity. After reading it one seems to have the whole book in mind." Second, its use of apt examples and illustrations, which render it extremely interesting. Third, its clever anglicising of "traditional nomenclature." Nor will anyone question the author's contention that the work combines "moderate brevity with relative completeness, concise expression with exactness, interest with distinctness."

We can only express the wish that Father Glenn will give us similar works on the other branches of philosophy.

CLEMENT NEUBAUER, O. M. Cap.

Linage, Theo. O. P. Immortality, Essays on the Problems of Life after Death. Translated from the fourth French edition by Rev. John M. Lelen. B. Herder Book Co., St. Louis, 1930, VI and 274 pp. \$2.25.

This book will be welcomed by all who, with Mr. Belloc, believe that apologetic works are a pressing need of the day. After the thought of God, no other question intrigues the human mind more than that of life after death. Present-day literature, popular and scientific, constantly reverts to the subject, but principally to criticise, to doubt, to ridicule, to deny, "in so much as to deceive (if possible) even the elect." Catholics, especially educated Catholic laymen, must be fortified. Minds must be set aright midst the label of confusing contemporary opinion.

The present work offers clear, positive proof. So positive, in fact, that the "Testimony of Metaphysics," though very ingenious, does not seem to fit in with the other chapters. The very broad treatment accorded each "Testimony" may not appeal to the American's preference for directness. His distaste for controversy may also find the distinctly controversial tone of the whole work difficult. Yet we dare predict that the author's fluent style, beautifully retained by the translator, will overcome the first difficulty, whilst the second will be obviated by the suave and purely objective argumentation.

CLEMENT NEUBAUER, O. M. Cap.

Received for Review

Herbst, Winfrid, S. D. S. Just Stories. The Kind That Never Grow Old. Society of the Divine Savior, St. Nazianz, Wis., 1930. Cloth, 190 p. Price \$1.10 postpaid.

Kelly, Rev. A. M., O. P. Conferences on the Interior Life for Sisterhoods. Vol. III. B. Herder Book Co., St. Louis, 1930. Cloth, 335 p. Price \$2.50.

Korgmann, Rev. Henry, C. SS. R. Libica. A Liturgical Biblical Catechetical Summary of the Catholic Religion. John Murphy Co., Baltimore, 1930. Cloth, 221 p. Price \$1.00.

ne Liturgy and the Layman. The Liturgical Press, Collegeville, Minn., 1930, 28 p.

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assard, Paul C. If I Be Lifted Up. An Essay on the Sacrifice of the Mass. The Liturgical Press, Collegeville, Minn., 1930, 27 p.

cauduin, Dom Lambert, O. S. B. Liturgy the Life of the Church. The Liturgical Press, Collegeville, Minn., 1929. 111 p. 35 cents postpaid.

Surbled, Dr. George. Catholic Moral Teaching in Its Relation to Medicine and Hygiene. Vol. I. The Human Organism in Health, Disease, and Death. Freely transl. from the French by Rev. H. J. Eggemann. B. Herder Book Co., St. Louis, 1930. Cloth, 310 p. Price \$2.50.

Fairfield, Letitia D., C. B. E., M. D. Catholics and the Public Medical Services. The Catholic Social Year Book, 1930. Cath. Social Guild, Oxford, paper covers, 91 p. Price 40 cts. net.

Glenn, Rev. Paul J., Ph. D. Ethics. A Class Manual in Moral Philosophy. B. Herder Book Co., St. Louis, 1930, 295 p. Price \$2.00.

Hennrich, Rev. K. J., O. M. Cap. Boy Leader's Primer. Chapters on Modern Boy Work. Bruce Publ. Co., Milwaukee, 1930. Fabrikoid, 250 p. Price \$1.50.

Geisert, Rev. H. A. The Criminal. A Study. B. Herder Book Co., St. Louis, 1930. Cloth, 466 p. Price \$3.

Rettung der christl. Familie. Bericht der 68. Generalversammlung d. deutschen Katholiken zu Freiburg i. Br., 28. August bis 1. Sept. 1929. B. Herder Book Co., St. Louis, 1930. Paper, 444 p. Price \$1.35.

Drouven, Ernst, S. J. Farmerbuben. Aus verlorenem Winkel der Vaccaria. Illustr. B. Herder Book Co., St. Louis, 1930. Cloth, 118 p. Price 80 cents.

Sticco, Maria. Pflicht und Traum. Ein Buch vom Leben der Frau. B. Herder Book Co., St. Louis, 1930. Cloth, 278 p. Price \$1.60.

Langbehn, Julius. Der Geist des Ganzen. Zum Buch geformt von Benedikt Momme Nissen. Mit 12 Tafeln. B. Herder Book Co., St. Louis, 1930. Cloth, 242 p. Price \$1.60.

Pius XI. Rundschreiben über d. christl. Erziehung der Jugend. B. Herder Book Co., St. Louis, 1930. Paper 48 p. Price 35 cents.

Orel, Anton. Oeconomia Perennis. Revision der Wirthschaftsauffassung. 1. Band: Eigenthum und Arbeit. Matthias Grünewald-Verlag, Mainz, 1930. Cloth, 445 p.

Herzog, Annie. Dein Ringen um Reinheit. B. Herder Book Co., St. Louis, 1930. Paper, 51 p. Price 25 cents.

Schiffers, Dr. H. Johannes Höver, Stifter des Genossenschaft der Armen Brüder vom hl. Franziskus. Mit 18 Bildern. B. Herder Book Co., St. Louis, 1930. Cloth, 296 p. Price \$2.

Hessberger, Maria. Lebenskameradschaft. Ein Büchlein für Braut- und Eheleute. B. Herder Book Co., St. Louis, 1930. Paper, 40 p. Price 20 cts.

Fischer, Michael, O. S. C. Mein Nachtwachenbüchlein. Besinnliche Lesungen bei der Krankenwache. Herder & Co., Freiburg, 1930. Cloth, 160 p. Price 60 cts.

Mohr, Camillus, S. D. S. Licht der Einsamen. Betrachtungen für innerliche Menschen. Herder & Co., Freiburg, 1930. Cloth, 306 p. Price \$1.50.

Heinen, P. Adolph, S. J. Unter den Rothäuten Kanadas. Geschichte der Huronenmission und ihrer Blutzugehen, der acht heiligen Missionare aus der Gesellschaft Jesu. Saarbrücker Druckerei u. Verlag, Saarbrücken, 1930.

Pius XI. Rundschreiben über die Förderung der Exerzitionen. Herder & Co., Freiburg, 1930. 43 p. Price 45 cents.

Pius XI. Rundschreiben zum glücklichen Abschluss seines fünfzigsten Priesterjahres. Herder & Co., Freiburg, 1930. 37 p. Price 45 cents.

Beeking, Jos. Glaubensfreude. Von Lebensformung und Lebensglück. B. Herder Book Co., St. Louis, 1930. Cloth, 96 p. Price 80 cents.

Mohr, Heinrich. Menschen und Heilige. Katholische Gestalten. Mit Holzschnitten von Hans Unkel. B. Herder Book Co., St. Louis, 1930. Cloth, 432 p. Price \$2.85.

Bopp, Dr. Linus. Allgemeine Heilpädagogik. Herder & Co., Freiburg, 1930. Cloth, 424 p. Price \$2.50.

Central-Blatt and Social Justice

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Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Caspar Decurtins, ein Donoso Cortes des Schweizerlandes.

III.

Am 7. Mai 1905 war Decurtins auf der Landsgemeinde wieder als Deputierter ins Bündner Parlament gewählt worden; da lehnte er zur grossen Ueberraschung Aller ab; er habe an der Universität Freiburg eine Professur angenommen und werde auch für den Nationalrath nicht mehr kandidieren. So beschloss Decurtins am gleichen Orte seine politische Laufbahn, wo er sie vor 28 Jahren begonnen hatte.

Was seinen Heimathskanton anlangt, müssen wir noch beifügen, dass er auch für die mannigfachen Interessen dieses Bergkantons viel Verständnis und Arbeit aufgewendet hat. Er hat so mancher bauernfreundlichen Motion zur Annahme verholten, so in der Angelegenheit des Allgemeinen Weidganges, der Förderung der Kleinviehzucht, der Viehzölle, einer wirksameren Bekämpfung der Maul- und Klauenseuche, der Einführung des Grundbuches etc. Keine besondere Begeisterung brachte er auf in Sachen Fremdenindustrie durch Gründung weiterer Eisenbahnstrecken. Merkwürdig erscheint, dass er trotz seines offen klerikalen Auftretens und seiner ausgesprochenen katholischen Kampfespolitik auch im protestantischen Graubünden zeitlebens treue Anhänger zählte. Noch im Kriegsjahr 1915, da er längst als Professor in Freiburg weit weg von der Bündner Politik wirkte und nur in den Sommerferien mit der Gattin und den zwei Töchtern sein herrliches Tuskulum in Gravas-Truns bezog, wurde ihm von liberaler Seite eine Nationalrathskandidatur angetragen. Er lehnte aber ab.⁴⁾ Decurtins hat in den Jahren 1897 und 1898 auch emsig mitgewirkt zur Gründung des schweizerischen Bauernverbandes und des heute so mächtigen schweizerischen Bauernsekretariats.

Wir kommen nun zur Thätigkeit von Caspar Decurtins als Historiker und Literaturforscher.

Schon vor Beendigung des Gymnasiums veröffentlichte er eine Studie über den berühmten Naturfor-

⁴⁾ Ueber Decurtins' Thätigkeit im engeren Heimathland, für den kleinen Mittelstand und die Bergbauern, schrieb Dr. Gygax in der Zeitschrift: "Wissen und Leben" vom 1. August 1916.

scher P. Plazidus a Spescha vom Kloster Disent. Hierauf erschien "Der Krieg der Bündner Obergerländer gegen die Franzosen", dann die gediegene und hochinteressante Monographie "Landrichter Nikolaus Maissen." Dann folgte die "Disentisn Kloster-Chronik". Später veröffentlichte er als Redakteur der "Monatsblätter für christliche Sozialreform" werthvolle Abhandlungen und beinahe jeder Nummer kurze, aber geistvolle Rezensionen zu den neuesten sozialen Bucherscheinungen. Er war auch einige Jahre Redakteur der "Monatsschriften", die er auf wirklich hohem Niveau zu halten wusste. Dann Redakteur der "Romania", einer rätoromanischen Zeitschrift der katholischen Akademiker Graubündens, ferner der literarischen Zeitschrift "Igl Ischi" (Der Ahorn), worin er u. a. eine "Biographie des Landrichters Theodor de Castelnau", des heldenmüthigen Siegers im ersten Kampf des Oberländer Landsturms gegen die eindringenden Franzosen, erscheinen liess. Gleichzeitig veröffentlichte Decurtins in verschiedenen philologischen Fachzeitschriften ungedruckte, oder gedruckte, aber selten gewordene Monumente der rätoromanischen Sprache. Eine verdienstvolle Arbeit ist seine "Geschichte der rätoromanischen Literatur", die wieder einen Theil des von Prof. Gustav Gröber herausgegebenen "Grundrisses der romanischen Philologie" bildet. Sein Meisterwerk ist aber das mit finanzieller Unterstützung der Behörden publizierte "Rhetoromanische Chrestomatie" in 10 starken Bänden. Wer die Literatur, die politische und rechtliche Entwicklung der Rätoromanen erforschen will, dem bietet dieses grandiose Werk eine überreiche Fundgrube. Da finden sich weltliche und geistliche Dramen, Katechismen und Bibeldarstellungen, geschichtliche Aufsätze und Reisebeschreibungen, lyrische Gedichte und hasserfüllte politische Statuten, Kindersprüche und Sprüche, Märchen und Volkslieder in ungeheurer Menge; Gemeindeordnungen und Kreisstatute, Predigten und Musterreden für die verschiedenen Anlässe des Volkslebens. Der italienische Gelehrte Giulio Bertoni schrieb darüber in der "Fanfulla del Domenica", Rom 1916: "Diese Chrestomatie ist ein mit starken Armen aufgeführtes Monument des Ruhmes der sterbenden ladinischen Sprache. Es ist der geweihte Tempel der romanischen Literatur; es ist die treue, machtvolle, ergreifende Stimme eines ganzen edlen Volkes, welche fortklingt durch die Jahrhunderte."

Decurtins propagierte ferner für Herausgabe kleiner Broschüren fürs Volk. Diese Publikation, in vorbildlicher Weise redigiert von seinem geistlichen Freunde Prof. Dr. G. Cahannes von Brigels-Dardi, erfreut sich einer immer grösseren Beliebtheit in der romanischen Volke. Es erschien darin u. a. eine von Ursula Cavelty besorgte romanische Uebersetzung der "Fabiola" von Kardinal Wiseman.

Zur wissenschaftlichen Thätigkeit Caspar Decurtins' dürfen wir nicht zuletzt auch seine Mitwirkung bei der Gründung der katholischen Universität Freiburg in der Schweiz zählen, wo er half, die ersten Lehrkräfte gewinnen, sowie sein Wirken als Professor der Kulturgeschichte daselbst. Unter der

klassigen Kräften der Universität, von denen Decurtins manche für Freiburg gewonnen, möchte vor allem rechnen: Unseren grossen Apologeten Albert M. Weiss, Prof. Dr. Beck, die Literatur-scher Nadler und Oehl, die Juristen Lampert, Overbeck, Tuor und Pedrazzini, Prof. Dr. Manser, die Historiker Reinhardt, Gustav Müller und Büchi. Ebenfalls glänzend sind einige Namen der naturwissenschaftlichen Fakultät und dem ungefähr gleich zahlreichen französischen Lehrkörper.

Was nun Caspar Decurtins als Professor der Kulturgeschichte betrifft, hielt er seine erste Vorlesung Winter 1905/6 über die französische Kulturgeschichte des 18. Jahrhunderts. Von den folgenden Vorlesungen erwähnen wir: französische Kulturgeschichte von 1643-1774; französische Kulturgeschichte der Revolution und des Empire; italienische Kulturgeschichte 1513-1522; deutsche Kulturgeschichte im Zeitalter der Revolution und Renaisance; deutsche Kulturgeschichte von 1815-1848; Geschichte der Arbeiterbewegung im 19. Jahrhundert. Dazu Seminarübungen mit einschlägigen Quellen und zahllosen Arbeiten. Zumal die Geschichte der Arbeiterbewegung und die französische Revolution behandelte der mitten aus dem aktiven politischen Leben getretene Führer so musterhaft, dass uns, seinen Schülern, jene Abendstunde jeweils von 5-6 oder 6-7 Uhr wohl als die unvergesslichste und kostbarste in der Erinnerung bleiben wird.

Für das Wintersemester 1914/15 war als Vorlesung: Geschichte der religiösen Bewegung von 1815-1850 in Deutschland und der Schweiz angekündigt, fiel aber infolge der Demission Decurtins' aus. Als er die Universität verliess, würdigte Dr. Beck seine akademische Thätigkeit mit folgenden Sätzen: "Nicht jeder Böttler war im Stande, seinen Ausführungen mit Verständnis zu folgen. Aber Decurtins wirkte mächtig auf Verstand und Gemüth der wichtigsten Studenten. Wie er selber vom Siege der katholischen Wahrheit auch in der Wissenschaft fest überzeugt war, so wusste er die Studenten für diese Wahrheit zu begeistern. Er dozierte überzeugend, verstand es, die religiösen Grundsätze, welche die Schüler aus frommem Elternhause und vom katholischen Gymnasium her mit sich brachten, zu einer katholischen Welt- und Lebensanschauung auszugestalten. Er gehört zu den Professoren, welche Schule machen. Wir hoffen, dass die gute Saat, welche er in die empfängliche Ackererde jugendlich reifer Herzen ausgestreut hat, in nicht ferner Zukunft zu erfreulicher Ernte aufgehen werde. Nur Meister können Geister wecken." Einer seiner Lieblingsschüler, Otto Walter, heute Nationalrath und Direktor des angesehenen Verlages Otto Walter, Olten, schrieb, zum Rücktritt Decurtins' in der "Schildwache": "Wir kennen Herrn Professor Decurtins als Lehrer, der uns immer als einer der letzten Spätlinge einer grossen, wundervollen Epoche erschienen ist. Der Geist der Universalität der Renaissance und der der Romantik vor allem verkörpert, ging nicht gerade aus dieser Wesensverwandtschaft heraus Decurtins stets mit beson-

derer Liebe die Pfade dieser beiden Epochen? Man hat Görres den letzten Universalhistoriker auf dem Katheder genannt. Wer Decurtins in allem kennt, weiss, dass er in manchem Görres' Erbe angetreten hat. Seine Vorlesungen über die Kulturgeschichte der Renaissance, der Reformation, der Aufklärung und der grossen gallischen Revolution waren nicht bloss in jedem Satz und Bild wissenschaftlich tiefgründige und mit seltenen intimen Dokumenten belegte Exposés, sondern bildeten in ihrer weit-schauenden, umfassenden Anlage stets das Gesamtbild einer ganzen Kulturepoche. Mit welch künstlerischem Verständnis, mit welcher Unerbittlichkeit aber auch korrigierte er z. B. nur die Frührenaissance Heinrich Thodes, die Hochrenaissance Jakob Burckhardts! Wenn man bei Chamberlain, bei Georg Brandes aus allem ehrlichen Fachstudium heraus das Enzyklopädische suchte und das grosse, genial aber ebenso düster und herzlos geschriebene materialistische Weltbild fand, dann erlebte man endlich bei Decurtins nach Jahren vergeblichen Suchens die grosse, freie, universelle Historie, die nach allen Seiten stets die starken Zusammenhänge aufdeckte, die wir alle allein gesucht hatten, und die ebenso gründlich und wahrhaft, als katholisch war. Wir gestehen: wir haben in diesen Vorlesungen Decurtins' nach jeder Seite allerreichste und allertiefste Anregung und klarste Aufschlüsse erhalten, wir haben gerade in geschichts- und philosophischen Vorlesungen dieser Art einen Hauptwerth katholischer Universitätsarbeit erblicken gelernt, und wir wissen, dass Hunderte junger Freunde mit uns dankbar in diesem Sinne denken. Wir könnten uns auch keinen würdigeren Abschluss des wissenschaftlichen Lebenswerkes Decurtins' vorstellen, als die zusammenfassende Publikation sämtlicher dieser Vorlesungen in Schlegel'scher Art. Das wäre das nachhaltigste, reichste Geschenk, das uns Prof. Dr. Decurtins noch geben könnte, und er sei heute im Namen der jungen Garde dringend darum gebeten ..."

Wir möchten hier noch einschalten, dass Decurtins auch ausserhalb des Hörsaales eine grosse Vortragsthätigkeit entfaltete, besonders in der Universitätsstadt Freiburg selber und hier wieder vor allem in den Couleurverbindungen des Schweizer Studentenvereines. Einer der prachtvollen Vorträge, nämlich jener über den grossen Ordensgründer und Philanthropen Pater Theodosius Florentini, den "Pestalozzi der katholischen Schweiz," ist im Druck erschienen (Universitätsbuchhandlung Freiburg, 1908). Der Schluss davon lautet:

"Was P. Theodosius kennzeichnet, war sein konsequentes Bestreben, die katholischen Grundsätze in der Familie und in der Gesellschaft, in der Gemeinde und im Staate lebendig und wirksam werden zu lassen. Die Zeit, in die sein reiches Wirken fiel, war von einer Weltauffassung beherrscht, die nichts von den Titanenkämpfen der Dreissigerjahre an sich hatte. Seine Zeitgenossen suchten im krassen Materialismus die Erklärung der Welträthsel und im frohen Genuss den Zweck des Daseins. Da die grossartigste Entwicklung des

wirtschaftlichen Lebens mit dieser armseligen Philosophie zusammenfiel, und der berauschende materielle Fortschritt der Lehre von 'Kraft und Stoff' rechtzugeben schien, glaubten Viele, Zugeständnisse an den Zeitgeist machen zu müssen und ihre katholischen Grundsätze sachte beiseite legen zu dürfen, wenn es galt, die Fragen zu lösen, die das politische und wirtschaftliche Leben bewegten. Was nun der Persönlichkeit des armen Kapuziners jene Bedeutung verleiht, die ihm einen Ehrenplatz in der Geschichte des 19. Jahrhunderts sichert, ist sein Himmel und Erde verknüpfender Plan, der in unseren Tagen von der höchsten Warte aus wieder verkündet wurde: Alles in Christus dem Weltheiland erneuern! Dieses Alles war für P. Theodosius: Erziehung und Arbeit, Gesellschaft und Staat; ihm war kein Winkel menschlichen Elends zu klein, kein Arbeitsfeld war ihm zu gross. Und in seinen Werken lebt er fort; seine Töchter sind für zahllose Kinder die Mütter, sein Bild begegnet uns in den Spitälern der Städte, seine Hand wölbt sich über das Armenhaus des Dorfes. Seine Werke wären todt, wenn nicht auch sein Geist unter und in uns fortlebte. Wie eine entschiedene katholische Anschauung mit einem vollen Verständnis für das moderne Leben und seine Bedürfnisse sich innig vereinigen lässt, zeigt P. Theodosius, und seine markige Gestalt mag gerade für die akademische Jugend ein Leuchthurm sein, der auf dem alten Felsengrund steht und sein Licht über die weglosen Wasser hinausstreut.

"Möge der Mannesmuth, mit dem P. Theodosius den Gottessohn vor den Menschen bekannte, um auf allen Gebieten moderner Kultur das Kreuzesbanner aufzupflanzen, in uns, den Alten und Jungen, weiterleben. Das Kreuz, für Theodosius die Fahne der Zukunft, möge uns ein Siegeszeichen sein. Im besten Sinne des Wortes ein moderner Ordensmann, hat P. Theodosius bewiesen, dass der Geist des hl. Franziskus, der Geist des kindlichen Glaubens und der reinsten Menschenliebe, auch noch heute die grossen Kulturfragen lösen kann, wie damals, als der Arme von Assisi das Antlitz der Erde erneuerte.

"P. Theodosius lehrte uns den Spruch des hl. Paulus, mit dem wir dieses schlichte Erinnerungswort schliessen, recht verstehen: Alles ist Euer, Ihr aber seid Christi."

Im Kampfe gegen den Modernismus trat Decurtins schon 1907—also vor der Enzyklika Pius' X.—mit einer Broschüre auf den Plan, betitelt: "Brief an einen jungen Freund," dem 1909 ein zweiter, und 1910 ein dritter folgte, alle in deutscher und in französischer Ausgabe. In einer derselben griff er die Richtung Muth-Hochland an und die Schriftstellerin Handel-Mazzetti wegen ihren Romanen "Die arme Margareth" und "Jesse und Maria." Als die Künstlerin dann aber jenen prachtvollen echt katholischen Roman "Stephana Schwertner" erscheinen liess, war Decurtins einer der ersten, der die Baronin mit ebensoviel Lob überschüttete, als er sie vorher angeklagt hatte. Und Enrica Handel-Mazzetti schrieb und redete später wiederholt mit Hochachtung vom Löwen von Truns. Hit-

ziger aber war der Zusammenprall mit dem gefeierten schweizerischen Philosophen und Kanzelredner Dr. Gisler, heute Weihbischof von Chur. Dessen Buch "Der Modernismus," worin vor allem die Entwicklung der neuen Häresie und dann sehr ausführlich der Amerikanismus behandelt wird, und in dem viel von französischen Modernisten, aber wohl aus diplomatischen Gründen etwas zu wenig von deutschen die Rede ist, rief Decurtins' Widerspruch hervor, und die Ansicht verfocht, dass gerade von deutschen Modernisten allerschwerste Gefahren drohten. Von dem Tode Decurtins' wurde auch die Versöhnung mit diesem grossen wissenschaftlichen Gegner zu standegebracht, nachdem sie Jahre lang die Gemüther peinlich erregt und Geistliche wie Laien des Schweizerlandes beinahe in zwei Heerlager gespalten hatte. Eine scharfe Schrift Decurtins' war: "L'attention social-catholique et les 'fils de Lamennais'" (1911).

Pius X. zeichnete den furchtlosen Kämpfer gegen die modernistischen Strömungen in den deutschen Ländern und Frankreich mit einem Briefe vom 1. September 1910 aus. Nun setzten erst recht, wohl ebenso sehr aus Neid wie aus Ueberzeugung, von allen Seiten Angriffe ein, darunter solche von persönlicher Gehässigkeit, hauptsächlich aus eigenen Kreisen.

Decurtins hat, abgesehen von den genannten eigenen Broschüren, besonders in den sogenannten integralen Blättern und Zeitschriften an den grossen Geisteskämpfen theilgenommen; im "Gral," in "Oesterreichs katholischem Sonntagsblatt" des Kirchenleiters Anton Mauss, der im gleichen Jahr wie Decurtins gestorben ist, ferner in "Wahrheit und Klarheit" des Grafen Oppersdorff, in den Triester "Petrus-Blättern," in der "Correspondence de Rome" des Msgr. Benigni, in "La Vigie" und in den letzten Jahren vor allem in der "Schildwache," zuerst in Olten unter J. Br. Rusch und Otto Walter und dann unter Dr. Ferdinand Rüegg, später und heute in Basel unter Stadtpfarrer Robert Mäder, der mit den Laien Decurtins gleich aufs beste befreundet und vertraut geworden.

Gegen Ende des Pontifikates Pius X. hat sich Decurtins von der Universität Freiburg zurückgezogen. Die von einem katholischen Luzerner Blatt verbreitete Nachricht, Decurtins sei ausgeschieden als der neue Papst, Benedikt XV., "dem Begleitstreite des grossen Kampfes, den Wirren unter den kirchlichen Geistern Halt gebot und Erbpacht der integralistischen Namens verbot," stimmt nicht. Denn die Wahl Benedikts erfolgte am 3. September 1914, sein erstes Rundschreiben am 8. September 1914. Decurtins hatte aber bereits am 4. September dem Erziehungsdepartement des Kantons Freiburg seine Demission eingereicht. Professor Dr. Beck, sein vertrauter Streitgenosse, sagte in der Grabrede zu Truns: "Was Decurtins im Kampfe gegen den Modernismus in den letzten Jahren seines Lebens gelitten, das bleibt aufgezeichnet im Buche des Lebens. Immer kämpfen, niemals hassen! Das war seine Losung. Allen seinen Gegnern hat er ver-

hen, Spott und Verkennung mit starkmüthigem Schweigen hingenommen."

Den letzten grossen Kampf kämpfte Decurtins auf dem Gebiete der Schule. Schon in der Volksversammlung in Ilanz vom 30. September 1900, als die Bündner Regierung ein besonderes Lesebuch für die katholischen Gemeinden verbieten wollte, trat er mit Macht gegen diesen kirchenfeindlichen Beschluss der protestantischen Gemeinde in Chur auf. Dem durch die Motion Wettstein-Calonder beabsichtigten die staatsbürgerliche Erziehung ausgehenden Schulkampf war er als Erster auf den Plan getreten und "brüllte" wahrhaft wie ein Löwe, dass unser ganzes ahnungsloses katholisches Volk in Chur bis Genf aufhorchte, aufwachte und den heimgewohnten Schulpfuschern das "Bis hierher und nicht weiter!" entgegendonnerte. In feurigen, meistvollen Artikeln hat Kaspar Decurtins in der "Kindwache" die konfessionelle Schule vertheidigt. Als Kämpfer auf der Wahlstatt des Geistes, als Streiter für die katholische Schule ist er gefallen. Der Hirnschlag, der ihn am 15. Mai 1916 traf, hat ihn buchstäblich die Feder aus der Hand geschlagen. Wie er der treue Mitarbeiter Leos XIII. am Werke der Sozialreform gewesen, so war er der ergebenste Meisteststreiter im Kampfe Pius X. gegen den Modernismus in der Dogmatik, in der Volkswirtschaft und in der Belletristik, in der heldenhaften Beschützung der Kinderseelen vor der interkonfessionellen Schule, und dem Reformertum der Logengierungen und Parlamente auf dem Gebiete der Erziehung und des Unterrichtes. Sein Freund, Prof. Dr. Beck, schreibt in dem prächtigen Nachruf in der "Zeitschrift für Christliche Sozialreform" vom Dezember 1916:

"Ist es nicht frappant: der Kampf für ein Gotteshaus und für eine Klosterschule hat Kaspar Decurtins in seiner Jugendzeit auf das Feld des politischen Lebens gerufen—der Kampf für den katholischen Charakter unserer Volks- und Mittelschulen hat die letzten Lebenstage dieses Wahrheitsstreibers angefüllt.

"Tragische Fügung! Am 15. Mai 1891 war die Enzyklika Leos XIII. über die Arbeiterfrage erschienen. Keiner hatte in der Vorbereitung der Enzyklika so erfolgreich mitgearbeitet—keiner hatte die Enzyklika in ihrem Werden und Wesen und in ihren Konsequenzen so tief erfasst—keiner hat nach dem Erscheinen der Enzyklika so viel gearbeitet für ihre praktische Durchführung—wie Kaspar Decurtins. Und nun, genau 25 Jahre nach der Veröffentlichung des unsterblichen Manifestes der katholischen Gesellschaftsreform, genau an dem Tage, da die ganze Welt das silberne Jubiläum der Enzyklika Rerum novarum feiert—am 15. Mai 1916—wird Kaspar Decurtins in seinem Heimathorfe Truns von einem schweren Hirnschlage getroffen, dem nach Tagen bangen, schweren Leidens, am 30. Mai 1916 der Tod des in seiner Eigenart einzigen Mannes gefolgt ist...."

Doch bevor wir noch einen Einblick in das Privatleben und den Heimgang des grossen Führers

werfen, möchten wir einige Worte über seine oratorische Thätigkeit nachtragen.

Den ersten rednerischen Erfolg vor auserlesener Zuhörerschaft hatte Decurtins, wie oben bemerkt, schon als 21jähriger Student in München anno 1876 anlässlich der Jahrhundertfeier der Geburt von Joseph Görres. Decurtins hatte sich in jenem Semester eine staunenswerthe Kenntnis der Persönlichkeit und der Schriften von Görres angeeignet, zumal des Meisterwerkes "Athanasius". Kaspar Decurtins hielt nun eine Festrede von solchem Glanz und solchem Gehalt, dass der anwesende Görresschüler Prof. Dr. Sepp erklärte: "Von allen Professoren und Studenten, die heute gesprochen haben, hat der junge Schweizer den alten Görres am tiefsten erfasst."

Von seiner ersten Rede an der Disentisner Landesgemeinde in den Osterferien 1877 haben wir schon berichtet. Sie hat ihn unvermuthet aus dem Geleise der Universitätsstudenten in die stürmischen Bahnen der Politik geschleudert, ihm zur Ueberraschung des engeren Heimathlandes das doppelte Amt eines Mistrals und Grossrathsdeputierten eingetragen.

Von Erfolg gekrönt war ferner seine Rede betreffend das Weiden der Ziegen in den Bergwäldern, welches bei Berathung des eidgenössischen Forstgesetzes 1883 von der liberalen Partei verboten werden sollte, die schon erwähnte "Geissenrede". Dann verdienen Erwähnung seine Rede am Ersten Zürcher Katholikentag vom 4. Oktober 1884, den Decurtins zusammen mit Dr. Beck und Dr. Feigenwinter veranstaltet hatte, vor allem aber die in die nächsten Jahre fallenden zahlreichen Voten betreffend die Soziale Frage im kantonalen Parlament zu Chur und im eidgenössischen zu Bern, sowie seine ausgezeichneten Diskussionsreden in der Union de Fribourg.

Im gegnerischen Lager wurde er vorzüglich bekannt durch seine ideentiefe Rede vom 23. März 1885 betreffend Ausdehnung des Eidgenössischen Haftpflichtgesetzes auf weitere Arbeitsgruppen, dann seine Rede um die Freigabe des Samstag-Nachmittags für die Arbeiterinnen, wodurch er wenigstens die Freigabe von 5 Uhr nachmittags an erreichte. Vortrefflich war seine Rede an der Tagung des Arbeiterbundes in Olten 1890, wo er mit warmen Worten für die obligatorischen Berufsgenossenschaften eintrat, noch trefflicher seine bereits erwähnte Rede auf dem Arbeitertag in Biel am 3. April 1893, wo seine "stromartig dahinbrausende, von grossen Gedanken überschäumende Rede" die zu 80 Prozent sozialistische Versammlung zur Annahme eines Antrages mitfortriss, durch welchen alle katholischen Arbeiterorganisationen eingeladen wurden, für die Durchführung der Arbeiterschutz-Forderungen Leos XIII. sich zu betheiligen. Ebenso hervorragend seine Rede am Arbeitertag in Winterthur 1896. Den Höhepunkt seiner oratorischen Erfolge bildeten seine beiden Schlussreden auf dem Kongress für Arbeiterschutz

in Zürich im August 1897, wovon schon Erwähnung gethan wurde. Hiezu kamen die vielen prachtvollen Reden Decurtins' auf den Tagungen der vom späteren Domherrn Dr. Loretz (+1921) gegründeten "Vereinigung christlicher Sozialpolitiker" und den General- und Delegierten-Versammlungen der von ihm und Pfarrer Josef Burtscher von Rheinau ins Leben gerufenen katholischen Arbeiterorganisation. Mit einer hinreissenden Ansprache hat Decurtins Ende Oktober 1889 bei der Eröffnung der Universität Freiburg in der Schweiz das Freiburger Volk und die Studentenschaft für diese katholische Hochschule begeistert. Markant und meist auch von sichtbarem Erfolg begleitet sind Decurtins' Vorträge, Ansprachen und Diskussionsvoten an den Centralfesten des Schweizerischen Studentenvereines und seiner Sektionen, zumal der Verbindungen in Freiburg gewesen. Eine der prächtigsten Reden war jene bereits erwähnte über Pater Theodosius Florentini bei der von den Verbindungen Alemannia und Leonina veranstalteten Centenarfeier in Freiburg.

Durch ganz Deutschland erscholl der Ruhm von Caspar Decurtins' Rednergrösse nach dessen Rede auf dem deutschen Katholikentag von Freiburg im Breisgau, wo er die gewaltigen Zuhörermassen in einen Sturm der Begeisterung versetzte, ungeachtet der knapp bemessenen Zeit, wo ein anderer bekannter Redner aus der Schweiz kaum über die Einleitung hinauskam und von dem Podium heruntersteigend meinte, in diesem Falle müsse er den grösseren Theil seiner Rede wieder über den Rhein zurücktragen.

Näher von uns besprochen zu werden verdient seine Schlussrede am Ersten Schweizerischen Katholikentag in Luzern am 29. September 1903, wo ich Caspar Decurtins zum ersten Mal gesehen und gehört habe, und seine Schlussrede am Zweiten Schweizer Katholikentag in Freiburg, 25. September 1906, zugleich die letzte Decurtinsrede bei solchem Anlass, da am Dritten Schweizerischen Katholikentag bereits Decurtinsfeindliche Strömungen herrschten, zumal von Seite des literarischen Modernismus, und der grosse Bündner jener Tagung fern blieb. In der Schlussansprache in Luzern wies er u. a. auf den beginnenden Ansturm gegen den konfessionellen Charakter der Volksschule hin. Besonders aktuell muthet uns heute im Zeichen der Katholischen Aktion der Passus über die Zusammenarbeit von Geistlichen und Laien an. Decurtins sagte:

"Gewiss, eben in diesem Zusammengehen liegt die Kraft des deutschen Centrums. Wenn der schweizerische Katholikentag einzig und allein in dieser Richtung fruchtbar sich erweisen sollte, in dem Sinne, dass Priester und Laien, noch mehr als es bisher geschehen ist, Schulter an Schulter auf allen Gebieten des Lebens für die christlichen Ideen eintreten werden, so hätte er schon eine grosse Aufgabe erfüllt, schon damit seine Existenzberechtigung voll bewiesen."

Schliesslich entwarf Decurtins ein kurzes, aber (Schluss a. S. 172)

Aus Central-Verein und Central-Stelle.

S. E. Kardinal Faulhaber an den C. V.

Der Erzbischof
von München und Freising.

München 2 C, den 8. Juli 1930.

An den Catholic Central Verein of America.

Das diamantene Jubiläum des Central-Vereins findet auch in meiner Seele und in meiner Erzdiozese ein lautes Echo der Sympathie und der dankbaren Theilnahme. Die vielfachen Anforderungen der gegenwärtigen Firmungszeit gestatten mir nicht mich ausführlich zu äussern. Es ist mir aber ein inneres Gebot, wenigstens in Kürze einen Glückwunsch an die im Central-Verein verbundenen Glaubensbrüder über den Ozean zu schicken.

Der Central-Verein ist aus der kernkatholischen Idee von der Gemeinschaft und solidarischen Einheit der Katholiken herausgewachsen und ist seiner katholischen Charakter stets treu geblieben. Auf dem Katholikentag in Springfield habe ich es persönlich gehört und erlebt, auf welcher geistigen Höhe die Kundgebungen des Central-Vereins standen und nach welchen grossen Gesichtspunkten man vor dort den Glaubensbrüdern im Ausland die Hand reichte. Auch in den Drucksachen des Central-Vereins habe ich mit grosser Bewunderung gelesen, wie in allen Unternehmungen des Central-Vereins katholische Grosszügigkeit und amerikanische Weisheit mit einander verbunden waren. In geradezu vorbildlicher Weise haben sich im Central-Verein Priester und Laien die Hand gereicht, um durch diese Handreichung die Intentionen des Heilighen Vaters in der Katholischen Aktion auf das Schönste erfüllt.

Die Mitglieder des Central-Vereins haben ihre neuen Heimath stets die Treue gehalten und das Lied vom Sternenbanner mit grosser Begeisterung gesungen. Dabei hat der Central-Verein geradlinig den Grundsatz heilig gehalten, dass nur durch den Völkerfrieden die civilisierte Welt vor dem Niedergang gerettet und zur wirthschaftlichen und kulturellen Höhe geführt wird. Gesegnet seien die, die mit dem Oelzweig des Friedens kommen! Der Central-Verein hat in den schweren Jahren, in denen unsere deutsche Heimath dem Hunger ausgeliefert war, durch grosszügige und wohlorganisierte Caritas viele Gaben in der einen oder anderen Form für unsere Armen geschickt und so über den Ozean eine Brücke katholischer Bruderliebe geschlagen. Was in dieser Beziehung durch jahrelange Hilfswerke geschehen ist, sei mit goldenen Buchstaben in der Jubiläumsschronik des Central-Vereins eingetragen.

So möge der Central-Verein unter dem Segen Gottes seinen Weg weiter gehen, in katholischen Grundsätzen festgewurzelt und dabei aufgeschlossen für die Forderungen der Zeit, der neuen Heimath treu ergeben und dabei der Heimath der Väter nicht fremd geworden, dem Frieden der Völker dienstbar und dabei ein Sammelpunkt der Glauben-

nossen in den Vereinigten Staaten, ein leuchtendes
rbild Katholischer Aktion!

M. CARDINAL FAULHABER,
Erzbischof von München.

Glückwünsche aus Süd-Afrika.

Wie weit heute der Aktionskreis des C. V. gezogen ist, verräth das folgende aus der Mission Kamana in Natal, Süd-Afrika, an unsern Vorstand gerichtete bischöfliche Schreiben:

„Wenn ich auch nicht zum diamantenen Jubiläum des Vereines eine Gabe senden kann, so will ich doch durch diese Zeilen meiner Freude Ausdruck verleihen, dass der Verein so viele Jahre segensreich wirkte, und wünsche und bete, dass er noch weiter recht viele Jahre wirke und die deutschen Landsleute um sich sammle, unbeschadet dessen, dass sie Bürger der Vereinigten Staaten sind. Die Liebe zur Heimath, in der man geboren, oder wo die Eltern und Grosseltern ihre Wiege hatten, knüpft Fäden an, die den Blick und das Herz weiten und gerade den Katholiken weltweit, wahrhaft katholisch machen helfen. Ad multos annos. Die Herren des Vorstandes und den ganzen Vereins segnend mit der ganzen Kraft und Fülle des bischöflichen Segens, verbleibe ich

Ihr

stets dankbarer

*THOMAS SPREITER, O. S. B.,
Bischof, Apost. Vikar von Eshowe
in Südafrika.“

Immer grossdeutsch.

Seinen grossdeutschen Charakter behauptet der C. V. auch heute noch. Während man in manchen Kreisen sowohl des In- als auch des Auslandes der Meinung ist, der C. V. sei seinem Charakter nach ursprünglich reichsdeutsch gewesen, war er das zu keiner Zeit. Seine Mitglieder kamen aus allen Theilen des alten heiligen römischen Reiches deutscher Nation, so aus Oesterreich, Tirol, der Schweiz, Luxemburg, Ungarn, und sogar aus Gebieten, die niemals zu jenem grossen Völkerstaate gehört hatten, wie z. B. Russland.

Während der Grosstheil aller Mitglieder des C. V. heute aus geborenen Deutschamerikanern besteht, bewahrt er doch immer noch seinen alten grossdeutschen Charakter. Jüngst schloss sich unserem Staatsverband Nord-Dakota der Deutsch-ungarische Lese- und Unterstützungsverein von Dickinson an, während einer der stärksten und thätigsten Zweige des Staatsverbandes Illinois der vor etwa zwei Jahren gegründete St. Clemens Verein in der St. Alphonsus Gemeinde zu Chicago ist, der durchwegs aus Russländern besteht.

Hierin liegt eine nicht zu unterschätzende Bedeutung unseres Verbandes, dass er auf solche Weise seit fünfundsiebenzig Jahren eingewanderte deutschsprachige Laien, ganz gleich woher sie kamen, für den Gedanken einer neuen Gemeinschaft gewonnen und mit ihm erfüllt hat.

Erwähnt sei nebenbei, dass der zuletzt genannte Verein in seiner Juniversammlung wiederum acht neue Mitglieder aufnahm, während bei gleicher

Gelegenheit neun Aufnahmegesuche eingereicht wurden. Es wurde zudem beschlossen, von nun an Ehrenmitglieder aufzunehmen, die einen monatlichen Beitrag von 25 Cents zu entrichten haben, aber weder zu Kranken- noch Sterbegeld berechtigt sein sollen.

Aus unserer Missionspost.

Auch der Missionsfonds der C.St. leidet bereits unter den ungünstigen wirthschaftlichen Verhältnissen. D. h., die Zahl und Höhe der Missionsgaben nimmt ab, während andererseits die Nothrufe der Missionare und Missionsschwestern dringender werden. Was von uns unter obwaltenden Umständen schwer empfunden wird.

Wer könnte z.B. gleichgültig bleiben gegenüber einer so bescheiden angedeuteten Bitte, wie jener der ehrw. Schwester M. Adalberta, die von den Solomon Inseln in der Süd-See schreibt:

„Als ich vor einigen Wochen hier in Tumbutu landete und den lb. Heiland im Tabernakel begrüssen ging, fiel mir sogleich die grosse Armuth des Gotteshauses auf. — „Was bedeuten die Erdhaufen in den Ecken und selbst über dem Altare?“ fragte ich eine Schwester. Es seien Nester weisser Ameisen, sagte man mir. Die ganze Holzbaute sei von diesen Insekten bewohnt, selbst die Altäre. Obendrein ist das aus grossen Blättern hergestellte Dach vielfach durchlöchert. Ein neuer Kapellenbau ist unbedingt nöthig. Zwar ist unsere Sammelbüchse nicht ganz leer, doch für genannten Zweck reicht die vorrätliche Summe längst nicht.“

Da ein Brief von St. Louis nach den Solomon Inseln zwei bis drei Monate unterwegs ist, werden wir bemüht sein, den Schwestern bereits im Oktober ein Weihnachtsgeschenk zu schicken, bestimmt für den Kapellenneubau. Wer hilft mit, diesen deutschen Ordensfrauen eine rechte Weihnachtsfreude zu bereiten?

Ein Brief der C.St. vom 31. März erreichte den hochw. Bischof Thomas Spreiter, O.S.B., am 7. Mai zu Eshowe in Natal. Er schreibt uns von dort am gleichen Tage:

„Ich weile hier auf einer neuen Mission, der ich die Gabe überlassen habe. Sie wurde erst im Oktober letzten Jahres gegründet und der hl. Theresia vom Kinde Gottes geweiht. Gestern besuchte ich einen anderen Platz, etwa 40 Meilen von hier entfernt, wo wir im Juli eine Mission anzulegen gedenken. Ohne die nöthigen Mittel zu besitzen, habe ich ein Eigenthum gekauft, einzig im Vertrauen auf die göttl. Vorsehung, die uns bisher noch niemals verlassen hat.“

„In diesem Jahre habe ich aus Amerika, trotz dringender Bitten, erst ganze zwei Dollars erhalten,“ schreibt ein verdienter Franziskaner-Missionar, Dekan seines Bezirks, aus der Provinz Shantung. Anschliessend daran berichtet er sodann Fälle aussergewöhnlicher Opferwilligkeit vonseiten seiner Chinesen, die von den Missionaren angehalten werden, zum Unterhalt der Missionen beizutragen. Der Missionar schreibt uns:

„Als ich neulich bei Gelegenheit der Jahresmission in einer meiner 20 Gemeinden den Jahresbeitrag einsammelte, kam auch ein sehr armes 19jähriges Mädchen, das wohl sitzen bleiben wird, weil es die Aussteuer nicht beschaffen kann. Als das Kind seine 5 Cent brachte, sagte ich: „Dein Vater hat ja den Jahresbeitrag schon bezahlt und du bist arm.“ Das Mädchen entgegnete: „Der Vater hat seinen Beitrag für die Mission gebracht und ich bringe den

meinigen. Ich habe ein Huhn, das ist das einzige, was mir gehört. Die Eier verkaufe ich, um meinen Beitrag für den Missionsverein zu bezahlen."

"Sie sehen, manche unserer armen Chinesen leisten das Menschenmögliche und sind darum würdig, unterstützt zu werden. Ein anderes 13jähriges Mädchen geht auf die Fabrik und webt Haarnetze und verdient pro Tag 5 amerikanischen Cents. Von diesem Gelde mietet es eine Wohnung und nährt und kleidet sich und seine verwitwete Mutter. Brüder und andere Geschwister sind nicht da. Hut ab vor solchem Fleiss, solcher Sparsamkeit und Beobachtung des vierten Gebotes!"

Eine grössere Anzahl von Spenden, bestehend aus einem Kelch mit Patene, Messgewändern und Altarleinen, Steppdecken, usw., wurde von uns im Laufe des Herbstes an den hochw. fr. Egbert M. Pelzer, O. P., Apost. Präfekt von Tingchow, China, geschickt, dessen Missionen infolge des Einbruchs der Rothen in das betf. Gebiet schwer gelitten hatten. Alle übersandten Gaben erreichten Msgr. Pelzer auf dem Umwege über Swatow, wo sich die Prokura seines Ordens befindet. In einem Briefe aus jüngster Zeit berichtet uns der hochw. Apost. Präfekt über die Ereignisse des Herbstes und Winters folgendes, im Anschluss an eine Darstellung der Entstehung seiner Mission in der Südwest-Ecke der chinesischen Provinz Fukien:

"Nun ist im vorigen Jahre die rothe Fluth über uns hereingebrochen. All die blühenden Schulen mussten geschlossen werden, sämtliche Stationen wurden besetzt, gänzlich ausgeplündert und zum Theil niedergebrannt. Neun Schwestern und vier Missionare konnten nur durch schweres Lösegeld aus der Gefangenschaft der Bolschewisten befreit werden. Die übrigen irrten wochenlang umher, mehrmals fast wunderbar vor einem grausamen Tode errettet. Ich selbst musste zweimal nachts fliehen. Noch im November habe ich drei Tage und Nächte in einer fast unzugänglichen Bergwildnis fern von allen menschlichen Wohnungen unter freiem Himmel zubringen müssen, den Schirm aufgespannt gegen Regen und nächtlichen Thau, in gefährlicher Nähe der Tiger. Nur zwei Christenjünglinge, die mir nachts heimlich Nahrung brachten, wussten um meinen Aufenthalt. Dann bin ich auf meine vollständig ausgeraubte Station zurückgekehrt, habe die öden Fensterhöhlen und Thüren mit Zeitungen verklebt und habe zwei Monate so ausgehalten, immer fluchtbereit und nachts immer ausserhalb des Hauses. Das ganze Missionspersonal war schliesslich an die Küste nach Swatow geflüchtet, gefolgt von vielen Christen. Jetzt sind wieder zwei Patres bei mir, die andern werden bald kommen, nur die Schwestern kann ich der Unsicherheit wegen noch nicht kommen lassen, denn der grösste Theil unserer Mission ist noch in Händen der Rothen. Die Regierung hat die Hände zu voll, um Ordnung zu schaffen. Jetzt leben wir unter der Schutzherrschaft weiss gewordener Räuber, die mich schon oft mit dem Tode bedroht haben. Wir wollen aber aushalten und die Ruinen zu neuem Leben erstehen lassen."

Von einer Reise an den Weiho Fluss zurückgekehrt, wohin ihn der Ruf eines schwer erkrankten Mitbruders geführt, schreibt uns ein in der Provinz Kansu, China, thätiger Missionar:

"Mein Weg führte mich über die Berge am Weiho Fluss bei Kungchang, wo ich ganz zufällig auf eine Christengemeinde stiess. Leider wurde ich am Weiho Fluss zweimal von Räubern überrascht, denen ich nur durch die Schnelligkeit meines Pferdes entwich. Am Tao-ho Fluss sah ich zum erstenmal die uneinnehmbare Stadt Titao. Leider noch kein Christ drinnen, wohl aber eine protest. amerikanische Sekte, die dort sogar eine Katechistenschule eröffnet hat. Die Berge jenseits des Tao-ho sind noch kampfumtobtes Gebiet. Es herrschen dort die Salar-Mohammedaner in grausamer Weise. Wie ich da vorbei ritt, konnte ich ihre kühne Reitervorhut beobachten, wie sie immer wieder ver-

suchten, über die Eisbrücken des Tao-ho zu kommen, aber stets von den chinesischen Soldaten unter Feuer genommen wurden. Aus Rache dafür gingen dann abends mehrerer chinesische Dörfer in Flammen auf. Es berührt seltsam im Innern Chinas wildesten Bruderkrieg, und hier an der äussersten Grenze zäheste Vertheidigung."

Leider verbietet uns der zu Verfügung stehende Raum, weitere Mittheilungen aus den uns vorliegenden Briefen deutscher Missionare in China abzudrucken, obgleich ihr Inhalt die im Reich der Mitte herrschenden Zustände grell beleuchtet.

Gabe nach Bulgarien hilft Noth lindern.

Liebe zu dem Volk unsrer Väter sowohl als christliche Nächstenliebe bestimmen uns immer wieder uns mit der Bitte einer Gabe für die Nothleidenden in Central-Europa an unsere Vereine und Mitglieder zu wenden. Wir wissen von Anstalten und Einzelpersonen drüben, die mit schwerer Noth ringen und für die eine Gabe aus Amerika eine unschätzbare Wohlthat ist.

Unlängst vermochten wir z.B. fünfzig Dollars an die Benediktinerinnen zu Endje in Bulgarien zu schicken. Es ist das eine kleine deutsche Kolonie deren Angehörigen schwer vom Kriege und seiner Noth heimgesucht wurden. Was diese Gabe für die guten deutschen Schwestern und ihre Pfleglinge bedeutete, verräth die Empfangsbestätigung der ehrw. Priorin M. Juliana Peetz O. S. B., vom 12. Juni:

"Welch grosse Freude und materielle Hilfe haben Sie uns wieder bereitet durch Ihren Brief vom 20. Mai mit dem werthvollen Inhalte! Aus tiefstem Herzensgrunde danke ich Ihnen, dass Sie die Gabe, bestimmt für die Aermsten der Armen, uns zugedacht haben. Wahrlich eine grössere Armuth, als man sie hier antrifft, findet man kaum anderswo. Es sind hier mehrere kinderreiche Familien, die das ganze vergangene Jahr hindurch keine andere Nahrung hatten als Maismehl in Wasser gekocht, und selbst dieses Maismehl bettelten sie noch bei uns. Und unser Kleinen (in der Anstalt und Schule der Schwestern) sind ja fast ausschliesslich aus solchen Familien. Zuhause müssten auch selbst diejenigen, die noch Eltern haben, an Leib und Seele verkümmern.

"Darum nochmals tausendfachen Dank und möge der Vater der Waisen Ihnen und dem edlen Spender diese Almosen reichlichst lohnen!"

Betheiligung an der Jubiläumstagung.

Es steht zu erwarten, dass die Staaten Connecticut, New York und Pennsylvania eine grosse Anzahl von Delegaten und anderen Theilnehmern nach Baltimore entsenden werden. Der Stadtverband New York plant einen Sonderzug, während die Mitglieder des Lechathal Verbands mit einem Schwarm von Automobilen in Baltimore einzutreffen gedenken. Philadelphia wird nicht zurückstehen und der thätige Staatsverband Connecticut wird eine unverhältnissmässig grosse Schar von Theilnehmern zur Feststadt führen.

Die Vorbereitungen sind im vollen Gang. Besonders die Verbände und Vereine des Mittleren Westens sollten sich dadurch anspornen lassen auch ihrerseits starke Vertretungen zu diesen aussergewöhnlichen Feste zu schicken. Es wäre schmachvoll, wenn das diamantene Jubiläum des C. V. unter schwacher Betheiligung leiden sollte. Aus allen Theilen der Welt laufen bereits Glückwunschschriften ein, doch es muss noch viel

schehen bei uns, damit es nicht am Ende heisst, auch in diesem Falle gilt der Prophet nichts im eigenen Vaterlande.

Staatsverbandstagung in N. D.: Deutschrussländer im Dienste der K. A.

Mehr als zwölfhundert Personen in der 850 Sitzplätze aufweisenden Kirche, die Männer und Junglinge auf der Epistel-, die Frauen und Jungfrauen auf der Evangeliumseite; ein Bischof, sechs Priester, mehrere Laien—Festredner und Beamte des Staatsverbands—im Sanktuarium,— das ist das Heiligtum der Massenversammlung, eine der Höhenpunkte der 11. General-Versammlung des Nord Dakota Zweiges des C. V., abgehalten am 17.-18. Juni im Landstädtchen Strasburg. Eine weitere bemerkenswerthe Demonstration war die der Versammlung vorausgegangene Parade, an der etwa eine doppelte Anzahl der in der Versammlung anwesenden Männer, Frauen und Kinder theilgenommen hatten. Zudem war die Pfarrkirche am ersten Festtage während zwei Hochämtern dicht besetzt; am zweiten Amte, in dem der Bischof von Bismarck, der hochwst. Vinzenz Wehrle O. S. B., predigte, wohnten mindestens tausend Personen bei. Und zu dem am Schlusstage der Generalversammlung für die verstorbenen Mitglieder des Staatsverbandes und Frauenbundes gefeierten Seelenamt hatten sich über 800 Andächtige eingefunden.

Zeugen diese Zahlen für den lebenskräftigen Glauben der Strasburger, so deuten sie obendrein auch, dass sich von auswärts eine nicht geringe Zahl Delegaten und Festtheilnehmer zum Katholikentag und zur Jahresversammlung eingefunden hatte. Thatsächlich waren nicht weniger als 92 beglaubigte Delegaten erschienen, mehr als je zuvor, während der Frauenbund, der gerade in den letzten Jahren mit bedeutenden Schwierigkeiten zu kämpfen hatte, ebenfalls gut besuchte Geschäftssitzungen abzuhalten vermochte.

Der mächtigste Einfluss jedoch, der, neben der Hingabe an den Staatsverband als Vorkämpfer der Kath. Aktion, auch in Nord Dakota geltend macht, ist der, den eine von starken Ueberlieferungen getragene Gruppe einheitlich denkender und fühlender Männer auszuüben vermag. Deutschrussländer, Oesterreicher, Deutsch-Ungarn finden sich hier zu einer katholischen Volksbewegung zusammen, die miteinander verbunden durch Religion, Sprache und Verkommen. Das ist die feste Wurzel der Kraft dieses Verbandes. Und diese Kraft zu erhalten, für C. V. und Kirche zu sichern, ist eine der wichtigsten Aufgaben nicht nur der Beamten des Staatsverbandes selbst, sondern auch des C. V. überhaupt.

Zu den Theilnehmern sprach Bischof Wehrle als zu einem deutschen katholischen Volke in der Predigt am Morgen des 17. und in der Massenversammlung am Nachmittage desselben Tages; Rev. Geo. Aberle von Dickinson, ein Deutschrussländer, der als einer der Festredner das Laienapostolat behandelte, als Priester und Führer zu dem ihm aufblickenden Volke; der Vertreter der C. St., Hr. A. F. Brockland, der über Kath. Aktion und C. V. referierte, als Repräsentant einer Anstalt und einer Vereinigung, denen dieses Volk Vertrauen entgegenbringt. Die thebesuchten Versammlungen verriethen durchweg den Willen dieses Volkes, mitzuwirken in der Kath. Aktion. Dass man willens ist, zu einmal begonnenen Opfern neue hinzuzufügen, beweist die Thatsache, dass man der Nord Dakota C. V. zu entrichtenden Kopfsteuer von 6 Cents 4

Cts. für den Stiftungsfonds der C. St. hintzufügte, wie man das seit Jahren thut; dass man eine Beisteuer von \$100 zum Jubiläumsfonds des C. V. bewilligte, mit dem Vorbehalt, dass das Geschenk dem Stiftungsfonds zuflüsse; dass der Verband die Papstkollekte gefördert hat und weiter fördert; und dass eine Gabe von \$25 für die Mission zu Chamberlain, S. D., bewilligt wurde. Dabei fehlte auch kaum ein Delegat bei der in einem Zelt abgehaltenen Geschäftsversammlung, während ausserdem mehr als hundert Gäste in vollkommener Ruhe und Ordnung stundenlang den Verhandlungen folgten. An den Berathungen des Resolutionskomitees, dessen Vorsitz Rev. Aberle führte, betheiligten sich mit regem Interesse mehr als 60 Männer.

Strasburg selbst, Priester und Volk, trugen mehr als das ihrige zu der prächtigen Veranstaltung und zum Gelingen der Generalversammlung bei. Der hochw. P. Augustin Fox O. S. B., der sich mit besonderem Eifer der Neuorganisation des Frauenbundes widmete, hatte zusammen mit seinen Pfarrangehörigen das ganze Städtchen, die ganze Gemeinde erfassende Vorbereitungen auf diese Feiertage getroffen. Man bedenke, was das heisst; am Vorabend der Konvention und am ersten und zweiten Festtag bereiteten Frauen für viele hundert Theilnehmer die Mahlzeiten, und zwar an zwei Tagen auch das Frühstück. Zudem waren sämtliche Delegaten und andere Besucher bei Pfarrangehörigen untergebracht; ferner boten die Strasburger am Vorabend ein Konzert mit 24 Nummern unter Mitwirkung des Kirchenchores und der Firemen's Band, die ausserdem bei zwei Paraden mitwirkte und während dem Mittagessen spielte. Der sich seit Jahren bereits eines ausgezeichneten Rufes erfreuende Kirchenchor wirkte bei allen Festgottesdiensten und der Massenversammlung mit.

Die von der Versammlung gutgeheissenen Resolutionen behandeln: Papstthuldigung; Familienleben (eine Zusammenfassung der Hauptgedanken der Predigt des hochwst. Bischofs Wehrle); Erziehung; Laienapostolat; Farmerfrage; anstössige Kleidermoden und verderblicher Luxus; das diamantene Jubiläum des C. V.; Ehrung des Leiters der C. St. durch Verleihung der Laetare Medaille.

Die Beamtenwahl ergab die Erwählung folgender Herren: Präsident, J. J. Baumgartner, Strasburg, der auch Delegat zur Generalversammlung des C. V. ist; Vize-Präsident, J. Schaaf, Mandan; Sekretär, John Haspert, Richardton; Schatzmeister, P. A. Sand, Balta. Lefor, eine Niederlassung von Banater Schwaben, ist Festort der nächstjährigen Tagung; der dortige Pfarrer, Rev. Gregor Borski, ist Geistlicher Berater.

Beschlüsse der Staatsverbandstagungen.

Die von der Strasburger Generalversammlung des Staatsverbandes Nord Dakota gutgeheissenen Beschlüsse behandeln: Huldigung für den Hl. Vater; Die Familie; Erziehung; Laienapostolat; Farmerfrage; unsittliche Mode and bedenklicher Luxus; Jubiläum des C. V.; Verleihung der Laetare Medaille an den Direktor der C. St. Der Beschluss über die Familie ist für die Mitglieder von besonderer Bedeutung, da er die Grundgedanken der von dem hochwst. Hrn. Wehrle, Bischof von Bismarck, auf der Tagung gehaltenen Predigt zusammenfasst und so allen Mitgliedern vermittelt. Diese Resolution lautet:

Mit Begeisterung und Dank unterschreiben wir die apostolischen Worte, die der hochwst. Herr Bischof Wehrle in seiner Predigt an uns gerichtet hat. Er hat uns die Würde und Heiligkeit der Ehe und der Familie geschildert, und die hauptsächlichsten Uebel gekennzeichnet, die, durch Uebertretung des Naturgesetzes und der Gebote Gottes und der Kirche, Ehe und Familie und auch unser Land bedrohen. Ehescheidung, künstliche Geburtenbeschränkung, Vergehen gegen die Sittlichkeit durch Unverheirathete sind Uebel, die mit dem zunehmenden Neuheidenthum auch überhandnehmen.

Bereitwilligst verpflichten wir uns auf's neue, als Katholi-

ken und als Mitglieder des Staatsverbandes von Nord Dakota, diesen Uebeln die katholische Auffassung und Praxis entgegenzustellen, sowohl im Privatleben als auch, so weit als thunlich, in unserer Umgebung.

Gleichzeitig erinnern wir unsere Mitglieder, im Sinne der Worte des hochw. Bischofs, an die Pflichten der Eltern bei der Erziehung ihrer Kinder: an die Pflicht des guten Beispiels, des Gebets und des Sakramentenempfangs; und an die Auffassung, dass jedes Kind ein Geschenk Gottes ist, das die Eltern für den Himmel erziehen müssen.

Zum Schluss betonen wir mit dem hochw. Herrn Bischof, dass die Heilighaltung der Ehe und die Pflege des christlichen Familienlebens eine der allerersten Pflichten der Katholischen Aktion ist. Wir sind der Kath. Aktion im Sinne des Hl. Vaters ergeben und schreiben freudigst diese Pflicht mit an erster Stelle in unser Programm.

Wie die Predigt des Bischofs fasste das Resolutionskomitee auch die Ansprache des hochw. Geo. Aberle, von Dickinson, über das Laienapostolat in ihren wesentlichen Punkten zusammen und die Versammlung hiess die nachstehende Resolution über dieses Thema gut:

Im Hinblick auf die dringende Nothwendigkeit des Laienapostolates, das dem Hl. Vater Papst Pius X. seligen Angedenkens so sehr am Herzen lag, und zu dem schon der Hl. Petrus die christliche Laienwelt aufgefordert hat, indem er die Laien als ein königliches Priestertum kennzeichnete, möchten wir unsere katholischen Männer und Frauen auf ihren hohen Beruf als Laienapostel, zu dem sie durch das hl. Sakrament der Firmung auserwählt wurden, aufmerksam machen. Ferner möchten wir sie ersuchen, sich immer mehr und mehr in der wahren Gesinnung des Apostolates, in Unterordnung unter die offiziellen Seelsorger der Kirche, bethätigen zu wollen.

Wir ermahnen sie, dass der Geist des Apostolates kein anderer ist als der Geist unseres göttlichen Meisters, der die Ehre Gottes und das Heil der unsterblichen Seelen sucht. In diesem Geiste wollen wir arbeiten weil wir wissen, dass wer seinen Bruder rettet, seine eigene Seele rettet, und weil der Laienapostel, der sich dieses hohe Ziel gesteckt hat, sich selber stets dabei vervollkommenet, indem er an Tugend und Heiligkeit wächst.

Wir fordern darum unsere katholischen Männer und Frauen auf, im Geiste des Laienapostolates zu wirken, immer mehr Apostel des Gebetes, der Sühne, des guten Beispiels und der That zu werden.

Empfehlungen des Präsidenten des C. V. von Connecticut.

Grosses Gewicht auf Förderung der Kathol. Aktion legt in seiner Jahresbotschaft, wie sie der 43. Generalversammlung des Connecticut Zweiges des C. V., abgehalten zu Waterbury am 31. Mai bis 2. Juni, vorlag, Hr. Präsident Anton Doerr. Folgerichtig ermahnte er zur Pflege katholischer Lektüre und allgemeiner Belehrung. Hr. Doerr legte bei dieser Gelegenheit ein gutes Wort ein für die von der C. St. herausgegebenen Zeitschriften, deren Bedeutung und Werth längst nicht genug gewürdigt werden.

Ausserdem wandte er sich an die Delegaten mit dem Ersuchen, der Forderung des Präsidenten unseres Verbandes, das Jubeljahr des C. V. seiner Bedeutung gemäss zur Förderung hoher Ziele und Aufgaben zu benutzen, Vorschub zu leisten.

Als Freund der Missionen bekannt, hat Hr. Doerr auch bei dieser Gelegenheit die Unterstützung des Missionswesens durch unsere Vereine empfohlen. Womöglich solle man recht häufig in Vereinsversammlungen Sammlungen aufnehmen für

diesen Zweck. Des weiteren empfahl er freigeigige Unterstützung des C. V. Peterspfennigs.

Distriktsverbände im Dienste der K. A.

Was die Organe für den Körper sind, das sollen unsern Staatsverbänden an erster Stelle die Distriktsverbände und zum andern die einzelnen Vereine sein. Besonders der Staatsverband Wisconsin erfreut sich bereits eines gutausgebauten Systems von Distriktsverbänden, die jahrelang öffentliche Versammlungen abhalten, die der Sache der Kath. Aktion dienen und ihr Vorschub leisten.

So tagte der achte Distrikt des Kath. C. V. von Wisconsin am 25. Mai zu St. Cloud und der elfte Distriktsverband am 12. Juni zu Milwaukee. Bei dieser Gelegenheit sprach der hochw. Hr. Rektor Dr. A. J. Muench über die in unsrer Lande "Credit Unions" genannten Sparkassen. Zehn Tage später, am 22. Juni, hielt der zweite Distriktsverband seine Versammlung in Manitowoc ab.

Unzweifelhaft übt die fortgesetzte Thätigkeit dieser Vereinigungen einen guten Einfluss aus auf deren Umwelt. Sie hält den Gedanken wach, dass wir als Katholiken verpflichtet sind, uns mit den Problemen der Gegenwart zu beschäftigen und Heilung für die nur zu offenkundigen Uebelstände zu suchen. Ausserdem fällt noch manchmal bei diesen Gelegenheiten ausgestreute Korn auf guten Boden.

Wohl als Anerkennung für die bei den Vorbereitungen auf die diesjährige Generalversammlung der Kath. Union von Illinois geleisteten Arbeiten wurde Hr. Anton Mangold, Vorsitzender des Festkomitees in der Jahresversammlung des Chicago Distriktsverbandes, abgehalten am 4. Juni, zum Präsidenten dieser Vereinigung gewählt. Bei derselben Gelegenheit wurden \$75 für den Jubiläumsfonds des C. V. bewilligt.

Als einen Wohlthäter der Armen schilderte Hr. Nicholas Dietz in der Juniversammlung des Lokalverbandes Brooklyn den unlängst verstorbenen hochw. Hrn. G. Sanders, der 34 Jahre lang Rektor der St. Leonhards Gemeinde in genannter Stadt war.

Einen weiteren Verlust erlitt der gleiche Verband durch den Tod von Frau Alice Soyne, bekannt als ein besonders eifriges Mitglied.

Bonifatiusfeiern.

Bonifatiusfeiern wurden dieses Jahr abgehalten zu Baltimore, Philadelphia, St. Paul, und, wie es scheint, in noch zwei oder drei anderen Städten unseres Landes, worüber uns jedoch leider keine Berichte vorliegen. Besonders erfolgreich verlief die Feier in der Hauptstadt Minnesotas, die von dem dortigen Stadtverband trefflich organisiert worden war. Das gleiche gilt von der in der Herz Jesu Gemeinde zu Baltimore abgehaltenen Feier bestehend aus levitiertem Hochamt mit Festpredigt, Strassenumzug und einem "kleinen Katholikentag." Zwei, als besondere Freunde unserer Sache bekannte Redemptoristen werden in den Zeitungsberichten genannt: hochw. Pater John Behr, der das hl. Opfer darbrachte, und hochw.

ter John M. Beierschmidt, der die Festpredigt hielt.

Aus einem San Francisco'er Verein.

Bei der Entfernung San Franciscos vom Mittelpunkt unserer Bewegung würde es nicht wunder nehmen, wenn Eifer und Interesse für den C. V. bei Mitgliedern der dortigen Vereine erkalten würden. Bisher war das, Gott sei Dank, nicht der Fall.

Erst in jüngster Zeit hat der St. Josephs-Verein in St. Antonius Gemeinde zu San Francisco wiederum den Beweis erbracht, dass es seinen Mitgliedern mit ihrer Zugehörigkeit zum C. V. Ernst ist, indem man 75 Cents pro Mitglied für den Jubiläumsfonds aufbrachte.

Durch den Tod seines bisherigen Sekretärs, August Schwer, verlor der St. Josephs-Verein ein langjähriges Mitglied und verdienten Beamten, der Sekretärsamt seit zwölf Jahren bekleidet hatte. Er hielt viel auf das "Central Blatt," das er beabsichtigt war zu verbreiten. Der St. Josephs-Verein hat auf 25 Exemplare unserer Zeitschrift abonniert, und dass er auch in dieser Hinsicht anderen Vereinen ein Muster hingestellt zu werden verdient.

Auch solche Vereine willkommen.

Viele unserer Mitglieder scheinen sich noch nicht bewusst zu sein, dass auch Vereine, die rein religiöse Zwecke verfolgen, wie die Holy Name Society, sich dem C. V. und seinen Unterverbänden anschliessen vermögen. Weil diese Vereine keine Häuser besitzen, hält man ihren Beitritt vielfach für unmöglich.

Die erwähnte Schwierigkeit kann leicht behoben werden, durch Festsetzung eines nominellen Jahresbeitrags für Vereine genannter Art. Der Staatsverband Pennsylvania that das schon längst.

Eine Reihe von Staatsverbänden ermöglicht auch Gemeinden den Beitritt, so abermals der Pennsylvania-Zweig des C. V. Gegen einen Jahresbeitrag von fünf Dollar sind Gemeinden berechtigt, fünf vom Pfarrer ernannte Delegaten zu den Jahresversammlungen zu schicken.

Erwähnt sei, dass der Kath. Union von Missouri der grosse St. Vinzenz Waisenverein angeschlossen ist, und dem Staatsverband Ohio die St. Ritas Taubstummen-Anstalt in Cincinnati.

Indem der C. V. die Rechte und Interessen auch solcher Vereinigungen und Anstalten fördert, schützt und vertheidigt, erscheint ihr Anschluss an den C. V. durchaus angebracht.

Erfolgt praktische Ziele mit gesunden Mitteln.

Gesundem Fortschritt ergeben, gewinnt die Kath. Unterstützungsgesellschaft von Minnesota fortwährend neue Mitglieder. Bei einer grösseren Feier wurden am 29. Juni in Bird Island 20 Frauen und Jungfrauen in den dortigen St. Marien-Verein aufgenommen, und 12 Männer in den St. Josephs-Verein. Doch auch die neue Jugendklasse genannter Gesellschaft ging nicht leer aus, indem nicht weniger als 20 sog. "Juveniles", d. h. im Alter von

10 bis 15 Jahren stehende Knaben, in die Versicherungsgesellschaft aufgenommen wurden.

Die Gelegenheit wurde zum Volksfest, indem nach der Aufnahme der neuen Mitglieder in die betf. Vereine von den Jugendlichen der Gemeinde ein kleines Bühnenstück aufgeführt wurde, nach dessen Schluss 300 Theilnehmer sich an einer Festtafel niederliessen. Tischreden thaten ein übriges zum Gelingen der Veranstaltung.

Wir weisen auf diese Gelegenheit deshalb hin, weil es sich hier keineswegs nur um einer jener öden Vereinsfeierlichkeiten handelt, deren Zweck so oft problematisch ist. Die Kath. Unterstützungsgesellschaft von Minnesota verfolgt sehr praktische Ziele mit gesunden Mitteln. Voraussetzung erfolgreicher Thätigkeit dieser Art ist Pflege des christlichen Gemeinschaftsgedankens, jenes Solidaritätsgefühls, das unter dem Einfluss des Individualismus der letzten hundert Jahre so stark gelitten hat. Feiern, von der Art, wie die beschriebene, tragen dazu bei, das rein geschäftliche Moment zu veredeln und den Gemeinschaftsgedanken zu vertiefen.

Vernachlässigte kulturelle Aufgaben.

Mehr als bisher sollten der C. V. und die ihm angeschlossenen Verbände bemüht sein, kulturelle Bestrebungen zu unterstützen (so z. B. das Studium der Geschichte des deutschen katholischen Elements in den Ver. Staaten) durch Gewährung von Stipendien, Leistung der Druckkosten einschlägiger Schriften, usw. Die jüngst erschienene Abhandlung "Bethlehem, Pa. Eine kommunistische Herrnhuter-Kolonie des 18. Jahrhunderts" von Dr. Hellmuth Erbe, verdankt die Drucklegung, wie der Verfasser im Vorwort mittheilt, u. a. der "Wyomissing Foundation in Reading, Pennsylvania."

Derartige Aufgaben sind bisher vernachlässigt worden zum Schaden unseres Volkstheils. Wenigstens zum Theil beruht darauf das Gefühl der Minderwerthigkeit, das so schwer auf vielen deutschamerikanischen Katholiken lastet und ein Hauptgrund ist, warum die jüngere Generation sich von der älteren abzusondern bemüht.

Die Gegenwart drängt uns geradezu kulturelle Aufgaben auf, wollen wir nicht ins Hintertreffen gerathen.

Gründung und Ausbau von Bibliotheken.

Als Ermunterung, der C. St. Bibliotheken sowohl als auch einzelne Bücher zu überweisen, sei folgende Stelle aus dem Schreiben des Präses der Kolping Society von Regina, Sask., hochw. P. A. Schaller O. M. I. angeführt:

"Herzlichsten Dank für die schönen Bücher, die wohlbehalten hier angekommen sind und den Anfang, den Grundstock zu unserer Bücherei bilden. Habe mich gefreut über die gute Auswahl, die Sie treffen konnten, trotzdem Sie sicher von mancher Seite um gleichartige Spenden angegangen wurden."

Dem Wunsche des hochw. Hrn. Präses Schaller, ihm bei der Einrichtung einer kleinen Bibliothek zu unterstützen, konnten wir nur deshalb nachkommen, weil unserem Gesuch, uns Bücher zu überlassen, bisher von vielen Seiten entsprochen worden ist.

Wir möchten unsere Mitglieder bitten, auch diesen Theil unserer Thätigkeit, Vereins- und andere Bibliotheken mit Büchern zu versorgen, nicht zu vergessen.

Besonders dankbar wären wir zur Zeit, wenn man uns englische, für die Bibliothek einer Hochschule geeignete Bücher schicken wollte. Novellen, klassische Werke der Litteratur, gute Reisebeschreibungen, historische Werke und Biographien wären besonders willkommen. Man würde sich durch Unterstützung unserer Bitte auch den Dank der betf. Schulschwestern verdienen.

Auch auf diesem Gebiet bewährt sich unser Grundsatz, "Sammelt die Stücken!" Eine Anzahl deutscher Jugendschriften, für die hier keine Verwendung mehr war, wurde von uns jüngst an die deutschen Benediktinerinnen in Endje, Bulgarien, geschickt. Diese stehen dort einem deutschen Waisenhaus vor, mit dem auch eine Volksschule für die Kinder der deutschen Kolonie in Verbindung steht. Sie besitzen eine kleine Büchersammlung, deren Vermehrung sie sich angelegen sein lassen.

Ein Vorschlag an Kolping-Vereine.

Den in unseren Reihen gegründeten Credit Unions hat sich nun auch eine an der St. Peters Gemeinde in Jefferson City, Mo., zugesellt. Pfarrer der Gemeinde ist der hochw. Monsignore Dr. Joseph Selinger, Geistlicher Berather der Kath. Union von Mo. Damit ist die Zahl dieser Spar- und Darlehns-genossenschaften in den Reihen des C. V., in der Erzdiözese St. Louis allein, auf 4 gestiegen, während weitere Gründungen bevorstehen. Ferner sind in der Erzdiözese Chicago und in den Diözesen Springfield, Peoria und Detroit in den letzten Monaten mehrere Credit Unions innerhalb der Mitgliedschaft unseres Verbandes entstanden.

Da diese Entwicklung nun soweit gediehen, wäre es nicht angebracht, dass nicht nur unsere Unterstützungsvereine anderswo, sondern auch die Zweigvereine der Kolping Society an die Frage der Gründung solcher Kassen herantreten? Deren Mitglieder bringen der Sparkassenidee wie auch dem Genossenschaftsgedanken in der Erfahrung begründetes Verständnis und Interesse entgegen, und könnten anderseits auch manche Vortheile aus den Kassen ziehen. Ferner kommen sie im allgemeinen fast wöchentlich zusammen, und könnten leicht bei solcher Gelegenheit ihre Einlagen entrichten und die Geschäfte der Kasse erledigen. Man könnte mit einem Vereine den Anfang machen; höchstwahrscheinlich würde sich dabei die alte Erfahrung wiederholen, dass der Erfolg neue Erfolge nach sich zieht. Zudem würde eine solche Kasse, gut verwaltet, dem Verein erhöhte Anziehungskraft verleihen.

Ein solches Vorgehen hätte auch noch den Vortheil, als Schulbespiel zu dienen für andere Vereine, die nicht vermögen, eine sog. "Parish Credit Union" ins Leben zu rufen, ihren eigenen Mitgliedern jedoch gerne die durch solche Spar- und Darlehnskassen gewährten Wohlthaten sichern möchten.

Miszellen

Was mit den der C. St. zugeschickten Heilige bildern, Zeitschriften, usw. geschieht verräth folgende Zuschrift eines Missionärs in Japan:

"Vielen Dank für die Zusendung der schönen Bildern sowie der Hefte: The Ecclesiastical Review. Für alle haben wir gute Verwendung."

Abermals erneuerte der 2. Wisconsiner Distriktverband das Abonnement auf das "Central-Blatt" für die städtischen Bibliotheken in Manitowoc und Sheboygan. Es wäre sehr zu wünschen, dass auch Vereine anderwärts sich entschliessen möchten, auf die gleiche Weise unsere Zeitschrift zu verbreiten.

Mit 33 Mitgliedern wurde nun in Toronto, Kanada, ein Kolpingverein gegründet, dessen Präsident Pater Stroh, C. SS. R., ist, der sich der Seelsorge der Deutschen in jener Stadt so eifrig annimmt. Wie anderwärts, wo hier und in Kanada Kolpingvereine erstanden sind im Laufe der letzten Jahre, ist man auch in Toronto bestrebt, ein eigenes Heim zu erwerben.

Der in vorbildlicher Weise organisierte und seine Obliegenheiten besorgende St. Josephs-Verein in Milwaukee erhöhte sein Vermögen während des letzten, am 1. Juli d. J. zu Ende gegangenen Geschäftsjahres, um \$10,138.69. Es beträgt gegenwärtig \$275,509.72.

Eingenommen wurden an Beiträgen vom 1. Juli, 1929, inclusive 30. Juni, 1930, \$26,959.50. Es wurden ausbezahlt an Krankengeldern \$11,835.42; an Sterbegeldern \$10,943.60. Neu aufgenommen wurden im gleichen Jahre 184 Mitglieder; es starben 41, während 80 entweder gestrichen wurden oder austraten.

Ende Mai starb in San Antonio, Texas, ein angesehenes Mitglied des Staatsverbandes, Hr. Carl Lange, im Alter von achtzig Jahren. In Oesterreich geboren, kam er bereits vor 73 Jahren nach seinen Eltern, die sich in Bastrop, Texas, niedergelassen, nach Amerika. Vor einem halben Jahrhundert siedelte der Verstorbene jedoch nach San Antonio über, wo er sich der deutschen Gemeinde anschloss. Er war ein thätiges Mitglied des St. Josephs Vereins und eine Reihe Jahre hindurch Präsident der Versicherungszweiges des Staatsverbandes Texas.

Der St. Josephs Verein, dem er so lange angehört, hat betheiligte sich nicht nur fast vollzählig am Leichenbegängnis, sondern betete für die Seelenruhe des Heimgegangenen am Vorabende des Begräbnisses des Rosenkranzes. Was hier als bemerkenswerthe Aufrechterhaltung eines löblichen Brauches besonders vermerkt werden soll.

Caspar Decurtins, ein Donoso Cortes des Schweizerlandes.

(Fortsetzung v. S. 166)

lichtvolles Bild vom Wirken Leos XIII. und drückte seine Ergebenheit gegenüber dem neugewählten Papste aus:

"Wie besorgt war Leo XIII., dass die schweizerischen Katholiken in den Fragen des geistigen und materiellen Lebens, welche die Gegenwart beherrschten, die ihnen gebührende Stellung einnehmen, u

t welch' väterlichem Wohlwollen und feinsinnigem Verständnis hat er die Errichtung und den Ausbau der Universität Freiburg begleitet und gefördert!

„Die Weltgeschichte wird Leo XIII. neben Leo X. Grossen, neben einem Innocenz III. und einem Pius V. nennen.

„Mit Liebe und Vertrauen aber richten wir unsere Blicke heute zum Nachfolger Leo's XIII. hinan. Wir hoffen, dass der Patriarch der alten Republik benedictig uns katholischen Schweizern das Wohlwollen seines Vorgängers schenken werde. Und die segensreiche Wirksamkeit, die Pius X. als Bischof und Kardinal auf sozialem Gebiete entfaltet hat, erfüllt uns mit der freudigen Zuversicht, dass es ihm gelingen werde, das von Leo XIII. angebahnte soziale Friedenswerk zu Ende zu führen. . . .“

DR. JUR. JOHANN FURGER-MUELLER,
Kalksburg bei Wien.

Wie keine künstliche Erwärmung das weithin gepackte Erdreich aufzuthauen und fruchtbar zu machen vermag, so vermag auch kein natürliches Mittel, kein wirtschaftliches System und vermögen eine gesetzliche Mäxregeln das gefrorene Erdreich der Menschenherzen mit ihrer Selbstsucht aufzuweichen und zu Werken der Liebe und Barmherzigkeit fruchtbar zu machen. Wie nur die Frühlingswinde mit ihrer Annäherung Wärme für die Natur mitbringt, so kann für die geistige Welt nur die geistige Sonne, welche Christus ist, mit der Wärme seiner Liebe das durch die kalte Selbstsucht gefrorene Erdreich der Herzen fruchtbar machen: die Werke der Liebe, der Barmherzigkeit und des Friedens. Daher, arme christliche Welt, zu dir und hin zur Sonne der geistigen Welt, welche Christus ist. Hin zum König der Liebe!

Die Schildwache.

Die Tochter des berühmten französischen Grafen de Maistre schrieb einst ihrem Vater, mit Berufung auf Voltaire, die Frauen seien ebensogut wie die Männer zu allem befähigt.

De Maistre antwortete: „Das Gegentheil ist der Fall. Die Frauen haben in keinem Zweige Meisterwerke zu stande gebracht. . . . Aber sie haben den grossen Ruhm: auf ihrem Schosse wird das Edelste in der Welt gebildet: ein guter Mann und eine gute Frau . . .; das ist das Meisterwerk in der Welt.“

Gewiss, sehr richtig gesagt. Gross vor Gott und vor Menschen wird die Frau sein, so lange sie, ihrer Bestimmung gemäss, in Demuth sich unterordnet. In dem Masse aber, als sie sich gegen ihre Bestimmung auflehnt, wird sie zur Unnatur, klein und verächtlich.

P. COELESTIN MUFF, O. S. B.

Ein edles Motto hatte sich der Readinger „Edler“ erwählt, der, im Jahre 1796 gegründet, seit 1913 sein Erscheinen einstellte:

„Die Ehre, welche wir wünschen, ist, dass man von uns sage: 'Wir suchen das allgemeine Beste ohne Parteilichkeit.'“

Gifts in Kind

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For the General Library

we received from:

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Acknowledgments for Moneys Received

Donations to Central Bureau

Previously reported, \$1,308.22; Rt. Rev. J. Froitzheim, Ark., \$1; Cath. Women's Union Branch, Mo., \$100; Miss E. Veith, Mo., \$0.50; total to June 30, 1930, \$1,409.72.

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